

The American Friend

Old Series
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Squaring Ourselves

1917-1935



WHEN the Five Years Meeting met in 1917, the Great War was on and the United States had gone into it to help save the world for democracy. Friends were "on the spot"—the public waited to see whether they would "come clean" patriotically. In a ringing statement, Friends assembled declared: "We cannot surrender the central faith by which we live. We cannot accept Christ's teaching in theory and deny it in life and action." With a prophetic insight that is impressive in perspective, the statement concluded with these solemn words: "We shall emerge from this crucible of the world's history, weakened in power and unworthy of spiritual leadership; or we shall rise to the crisis and find through our loyalty to Christ a new vision and increased power for a fresh onward march."

After the sessions a Richmond business man remarked to a Friend, "What an opportunity your people had last week to square yourselves with the public—and they didn't do it!" No, Friends chose rather to square themselves with the "central faith" of the gospel of Christ as they had always interpreted it. Their choice has been increasingly justified in the light of the passing, troubled years—years in which the confusion

growing out of war has become ever worse confounded.

From October 22 to 28, Friends of the Five Years Meeting, with visiting Friends, will again be in session. Every gathering of this kind is a time of testing. With stress and tension all about us, this is a peculiarly serious hour for us. Is the Christ way of love equal for such a time as this? Rather, are Friends prepared to manifest that way to the world? What are some of the signposts on the way in various areas of human life? Are we willing to follow the signposts as seen? Once more we Friends will be seeking to square ourselves—but square ourselves with what? With public opinion? With popular social and moral trends? With cherished political tradition and policy? With economic or philosophical "isms"? With theological dogmas? Or shall we seek with one accord, unreservedly, to square ourselves with the mind of Christ for *today*, so far as we are able to determine it.

To seek and find that mind is the one great purpose of our meeting together. Whether present in person or in spirit only, may we unite in earnest seeking that Friends may be guided and strengthened to walk in the Way and in the Life, ready for another onward march.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

ELIZABETH MARSH JENSEN REPORTS COLORADO RANCH ACTIVITIES

"So many things are happening here all the time that should be told about to my friends—but when to write about them? If it isn't going to Denver to study cattle markets and buy furniture, it is receiving 69 or 134 more cattle to pasture. To the uninitiated, I might explain that that means, from the housewife's point of view, feeding and in some cases 'bedding down' extra men. Concocting racks and cupboards and benches in the basement storeroom takes time. Some of my talents were surely being wasted in an office. Now that I've covered it over with nice ivory oil cloth, the bench for water pails that I built this morning looks almost like MCCA work. We have all kinds of water here, you see—the fresh drinking water, the stale drinking water (for cooking!) and the rain water. I need tags for the buckets really.

"This place has an amazing amount of space for its size. When we get the studio couch out for the den, we can put eight people to bed at once very comfortably.

"Chasing all over ten sections of land with Daniel, trying to find men and horses to help with haying, or some piece of needed machinery, or to sales (my first!), or to find a strayed 'critter,' or to town twenty miles away, take many hours. We are now pasturing about 700 head of cattle—and still have enough hay and pasture for as many more! Help is hard to find in a year when everyone has good crops. Corn possibly will not mature, but cane is fine. Almost no horsebacking, for Casey's horse (the cattle man) got badly wire-cut before I came; another horse has had to be drafted to work, and my Tony, also somewhat lame, has had to ride the ranges. Seventeen turkeys—a dozen hens and roosters, two dogs and three cats complete the menagerie.

"The Danes around Brush staged a big party in a hall for us, and gave us a chest of silver. We got stuck in the rain all night again—the second time in my first month here! But we had places to sleep, which is more than sometimes the case!"

A. F. S. C. PERSONALITIES

Mary Goodhue Cary, with her husband Richard L. Cary, was in the Berlin Centre until Richard's death in 1933 and for the year following, spent the year 1934-25 in Oxford, England. She

has now returned to the United States and is making her home in Baltimore where her two children are in school.

Emma Cadbury, of the Vienna Centre, expects to come to America for a visit during the winter, arriving for the Christmas season. While she is away from Vienna, Louise Jacob, who has been doing volunteer service in Nurnberg, will be the American representative at the Centre in Vienna.

Alice Dunbar Nelson, widow of Paul Lawrence Dunbar, died in a hospital in Philadelphia on September 18. Preceding her death, she had been ill for about a year. For three years Mrs. Nelson was a member of the staff of the American Friends Service Committee as Secretary of the American Interracial Peace Committee. Both the interests of world peace and of race relations were very near to her life, and she gave devoted service as a member of the staff.

Wilbert Braxton, of Snow Camp, North Carolina, is the Mary R. G. Williams Fellowship Scholar this year to the Friends Schools in Ramallah, Palestine. He sailed September 10 and has already reported a safe voyage as far as the Azores. Wilbert is a graduate of Guilford College and has done a year of graduate work at Haverford. In the summer of 1934 he was listed among the good Campers of the Work Camp at Westmoreland. Friends will be interested in knowing that Oliver Egleston, last year's Fellowship Scholar has done such satisfactory work that he is continuing on the Ramallah Staff this year.

QUAKER INFLUENCE IN THE NORTH AMERICAN MIDDLE WEST

Comparatively few Friends are familiar with the author, Hjalmar Holand, and his book "Den Sidste Folkevandring." The *Friends Quarterly Examiner* for July, 1935, in a review by S. B. Mayer, carries interesting information about Quaker influence in the settlement of the North American Middle West. During the Napoleonic War many Norwegian seamen were held as prisoners of war in British prisons and visited by English Friends. The story says that a number of these seamen accepted the Quaker faith and upon their release attached themselves to the small Quaker colony of about twenty families near Stavanger, in Norway. Due to the oppressive conditions of the times, they listened eagerly to reports of the great

opportunities in America as they were described by people who had visited there. So two men were sent to spy out the land—Knut Eide and Cleng Peerson. According to Holand, Cleng Peerson became the "most important man in Norwegian emigration"—an emigration which resulted in the settlement in America of 700,000 Norwegians. Some twenty million acres of land were cleared and made into a livable environment by these settlers whose descendants are so important in our country today.

The adventures of Cleng Peerson make strange reading. Soon after arriving in America his friend died and he set off on foot, his funds exhausted, to seek a suitable place for settlement. This he found in Orleans County in the northwest of New York State, where an American Quaker was willing to sell some land. In 1824 Peerson returned home, and in Holand's words: "With his clear and precise reports about the rich land across the ocean, a light was lit which became stronger until it illuminated the whole land." "It was probably the smallest craft which crossed the ocean with emigrants—only fifty-four feet long, and of 38 tons burden. Even an experienced Viking in other times would have declined to travel overseas in such a small and fragile ship."

In 1825 he sailed back to New York with a party of some fifty Quaker men, women and children. They had much trouble at sea, but finally anchored at New York fourteen weeks after leaving home. Their new home was 300 miles away by Lake Ontario, the so-called Kendall Settlement.

During 1833 Peerson became a pioneer traveler on foot through Pennsylvania, Ohio, Indiana, Michigan, Wisconsin, and Illinois. It was a great physical undertaking in which he was often nearly overcome and many times no doubt discouraged. It is not too much to say that this one man's heroic endeavors were responsible for the development of large sections of the Middle West by settlers of a particularly suitable kind. He died in Texas, where a grateful State had presented him with a three hundred acre farm. Is it fanciful to recall those grave Quakers, whose mission of love within English prison walls set in train these vast developments, as unconscious shapers of world destiny?

ATTENTION EASTERN DELEGATES TO FIVE YEARS MEETING

We are making investigations about a chartered Pullman from Philadelphia to Richmond, Indiana, for people who would like to travel by train. If at all interested in reservations, write the Service Committee Office, 20 South Twelfth Street, Philadelphia, for further reports.

THE AMERICAN FRIEND

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Friends and Evangelism

An Old Call for a New Day

This statement is issued by the Sub-Commission on Evangelism as a partial basis for the consideration of this question at the sessions of the Five Years Meeting, October 22 to 28. It has been prepared by the Chairman, Milton H. Hadley, in cooperation with Willard O. Trueblood, General Chairman of Commission One on Evangelism and Meeting Leadership.

WHEN George Fox found that Christ could speak to his condition, the truths he began to teach and preach determined to a great degree what would be the Friends' approach to and message of evangelism. Organized Christianity had failed him; the ritual of the Church had not satisfied; the pitiful expedients suggested brought no reality. So Fox began to teach that God deals directly with individuals as Savior and as a Divine Guide; that true baptism, communion and worship are spiritual and not outward forms. He began to advocate the teachings of Christ as principles to be applied to the whole of life.

He had a dynamic concern to see his fellowmen transformed into new creatures, with a new spirit and attitude which take away all occasion for selfishness, strife, and false pride, and which puts in its place love and the recognition that there is something of God in every man. Fox learned from scripture and experience that whenever he appealed to any prodigal to return to his Father's house, there was an inner urge which gave weight to his plea, for the Holy Spirit lights every man coming into the world, to convince of guilt when evil is done and to satisfy when mind and soul are innocent before God and man.

A SAVING MESSAGE FOR MAN AND SOCIETY

This knowledge gave George Fox a sense of the worth of every individual, a fundamental of democracy which has permeated his followers all these years. It soon manifested itself in the care which the young Society took of its own sufferers and those in prison, and also of the poor and unfortunate within the communities. The spiritual regeneration of Elizabeth Fry brought her a social consciousness which compelled her to respond to an appeal for the repulsive women of Newgate; that of John Woolman caused him to feel himself united with all the weary, toiling souls of earth; that of Abraham Darby led him to refuse to make cannon with which George III might fight the American colonists.

In fact, as one studies Friends' history he sees the fine union of what is sometimes assumed to be in conflict, namely, the individual and the social gospel. Whatever gulf exists between these two is of man's creation, but Friends should have no part in the divorce. Jesus says

that the first and great commandment is to love God with our whole being, and that "loving our neighbor as ourselves" is so essential as to be like the first. The Federal Council of Churches can say that "two prevalent fallacies are equally a hindrance today to the outworking of Christianity in human life: one is that if the individual is changed nothing else is necessary; the other is that society can be saved without changing the individual." Friends have realized for nearly three centuries that true salvation insures eternal life and also transforms life on the earth. People are saved from the guilt of sin and saved to the Kingdom of God.

In carrying this message of salvation, early Friends were amazingly successful. What factors contributed to their effectiveness?

WHY EARLY FRIENDS WERE EFFECTIVE

Their message was vital. They dealt with sin, repentance, redemption and faith. Their preaching and their living showed forth the joy of lives yielded to Christ. "The leadership of the Spirit," or divine guidance, was greatly emphasized, and few early Friends seem to have followed Christ long until they could tell from personal experience how marvelously these quiet inspirations or promptings had led them. They insisted this was possible for everyone. He who was willing and anxious to do the Master's bidding would be shown where the path lay.

This message was presented with intense conviction behind it, and an appeal to the experience and judgment of the hearers was made. Emotions, the mind and the will were all moved if possible. George Fox rarely used the word "converted," but time and again he tells of those who were "convinced." In chapter four of his Journal this word appears thirty-three times. For hearers to be convinced and receive the truth, the method of presentation must have been one of saneness and calmness so that the intellect would be stirred and give affirmation; then the will must have reacted and begun to function according to the new truth.

No matter how vital the message, it is of little value without the sustaining pillars of Christlike lives and a vital concern for others. About early Friends there seems to have been no question—even unbelievers recognized them as followers of Christ. A double standard had tended to grow up, one for the clergy, another for laity, but our spiritual ancestors held the same rigid standard for all its members. Ministers were separated from the others in only one way: recognition of God's gift to them of acceptable public utterance. Those gifted in the gentle art of

personal work, or of speaking to the spiritual condition of others, were frequently named as elders.

MINISTRY OF TRAVELLING FRIENDS

As meetings for worship grew up, they found strength in those who could sense the need of the group and speak accordingly. The messages were likely to be couched in the everyday language of the people and given with a burning zeal for the Kingdom. Frequently the enthusiasm of the entire group would be renewed and outsiders won to The Way by the visit of some gifted and guided Friend travelling with a concern. Such visitors tended to bind the scattered groups together, to keep them marching in one direction with similar belief and organization.

Many of these travellers would go into the homes of the community. The family would be called together, perhaps some special charge laid on one or more of its members, then a season of waiting on the Lord would probably close the visit. The home life of early Friends was a source of strength. The family was a unit in its attendance upon services of worship and in its devotional life within the home. Time was taken out for mid-week meeting, even if necessary activities were going on in the home or on the farm. Children could see that nothing ranked above the religion of Jesus Christ in the lives of their parents.

Thus Friends of the seventeenth century present the picture of lives glowing with enthusiasm for their Savior and Lord, a vital message given by those moved by the Spirit and having a concern for the salvation of mankind and the coming of the Kingdom of God on earth. Upholding all their evangelism, were consistent Christian lives within and without the home. It is no wonder their proclamation of the message was amazingly successful.

As we turn our thought to the present day, what are its needs and how can we help meet them?

THE NEED FOR LIVING EPISTLES

A modern Elijah might study the statistics presented each year showing the growth of the Church in the United States; he might observe the imposing edifices and consider the multitude of activities carried on within these buildings; and then he might ask the Lord if there are still seven thousand true followers of Christ! The shallow and superficial living *within* the Church must be challenged by Christlike lives. Gandhi and Kagawa are powers on earth because of the lives they are living. Mankind senses their depth and sincerity. Such depth and sincerity are not beyond each of us. The shallow and superficial living *outside* the Church must be challenged by our making the principles of Jesus Christ the actual basis of our living, his attitude our attitudes and his spirit our spirit.

If any group stands or should stand for reality in worship and life, it is the Society of Friends. As living epistles for Christ, our lives should be characterized by a breadth that includes all men, a depth of principles and faith that serves as an anchor in a time of storm, and a height that reaches to the throne of God. Probably the greatest need of today in this or any land is for lives which all the world recognizes are Christlike.

PUTTING PRINCIPLES INTO LIFE

One of the great contributions of our little group has been its genius in applying the principles of Christ to everyday life. This is a second need for this age. In the home, church, industry, politics and economics, can we bring into play Christ's Way of Life? Or must we, too, say it is impractical, too idealistic for such a materialistic civilization? Surely we believe that in this, also, the Holy Spirit can guide us until we verily usher in the Kingdom. How important a matter this is can be seen by the amount

of good grain which is choked out by the thorns and weeds of paganism in these departments of life. Our cities present the tragedy of the modern Goliath of materialism defying the hosts of the Lord. And to this giant, Christianity pays tragic annual tribute. We must redeem our environment until beautiful lives will flower and cover the earth for our God.

DEFINITE FAITH A PARAMOUNT NEED

The psychiatrist and psychoanalyst, with increasing thousands flocking to their doors, urge upon us the necessity of supplying a religious foundation to life. The maladjustments which worry many of these patients are due to lack of religion. They say that health of soul results from having a definite faith—a belief in Someone who keeps watch over his own; that there are great and eternal truths upon which we can build our lives. These experts of human life tell us we should emphasize the conviction of sin, disturb those living on low levels of life, draw those "not far from the Kingdom" into constructive, positive lives. They need faith, "not mere assent to doctrines, but the dynamic identifying of self with the person of God." Then this new spiritual life must be furnished an outlet through which its energies can work creatively for the Kingdom.

In whatever direction we turn—to the shallow life of the present, to the environment which surrounds us as the air we breathe and which threatens to smother the Spirit of God within, to the personal needs of our brothers and sisters on the weary road—we see the gripping need for the message of Christ as interpreted by the Society of Friends. How can we meet that need?

FRIENDLY FUNDAMENTALS STILL ADEQUATE

To grapple adequately with this problem we must consider the outreach of our Society and study the impact it should make on our age.

There need be no fundamental altering of the message which has been our contribution for nearly three centuries. It should be reinterpreted and re-expressed in the language of today without minimizing its great truths. Exposure of sin, repentance, redemption, the Spirit-filled life, the leadership of the Holy Spirit or Divine Guidance, the principles of Christ made fresh in our lives to dwell among men, are necessary now as in the days of those who led the seekers into finding God. The need is even more imperative now than heretofore for those who can live Christlike lives in their home, and in political and economic relationships. Friends should continue to pioneer these trails. We still have the hungry, the naked, the prisoner, the sick, the handicapped with us, and the Spirit of Christ within still drives his followers forth to help all physical and spiritual needs. The inevitable law of Christianity is in full operation: he that hoards his Christian life and experience loses it; he that gives himself in unselfish service finds his life blest. If our vital emotions are stirred and no constructive outlet is provided for our new enthusiasm, it were better our hearts had remained closed.

THE MEETING AND THE COMMUNITY

First of all, our outreach and impact should center about our meetings. Each of them should be a nucleus for an understanding and demonstration of the Way of Christ. There should be a deeper spiritual quality and broader social outlook in a Friends meeting than in many others. Sympathy and understanding for all human beings as created in the image of God should permeate the atmosphere.

An *esprit de corps* should be cultivated which is concerned that all people, old and young, in the community be actively identified with some Sunday School and meet-

ing. The one great avenue of evangelism for the past two decades has been the Sunday School. The vast majority won to Christ and the Church have had their contact through this organization. Yet in Friends communities hundreds of boys and girls, men and women, sit idly at home, and no concerted effort is made to enroll them in this great agency. Would that all Friends Bible Schools might lay out a definite campaign to see that their sessions are worth attending and then that everybody in the community is present there or in some similar school. No church can be measured by what goes on within its doors alone, but also by what takes place in the community. Do we not believe that individuals attending Bible School and meeting are more likely to be followers of Christ than those who do not? If so, let us earnestly endeavor to secure attendance.

EVANGELISM SHOULD BE CONTINUOUS

In the second place, evangelism should permeate, all the year through, the activities and groups connected with the meeting. It is not enough to seek to win people during two weeks of the year. Readiness to receive Christ as Savior depends not on the calendar but on the condition of mind and soul. Thus we see the need of elders and others who have the gift of sensing spiritual hunger and of speaking a word in season for Christ. The early Church and the early Friends meetings were both blest with many who carried on this work throughout the months. The tragedy of some meetings now is that there is no one ready to do this work until they themselves have been renewed. One of the weaknesses of the pastoral system lies in the fact that members too often lose any sense of responsibility for the spiritual life of individuals and of the group.

In the Bible School and its classes, in young Friends groups, boys and girls clubs, meetings for worship and other organizations, the basic principle underlying their activities and spiritual life should be that of winning others to Christ and aiding those already Christian to grow in grace and in the knowledge of Jesus Christ. Anything which does not contribute to this end is not worthy a place in the life of the Church. Yet everything which contributes to building us up mentally, socially and morally may well be a factor in the life abundant which Jesus came to bring.

VISITATION AND MASS EVANGELISM

In addition to this essential, quiet and continuous evangelism, numbers of our meetings will use additional methods of evangelization. Two are in general use: visitation and mass evangelism. These may be treated as mutually exclusive when they would be most effective together. Certainly, as Friends, we shall seek very definitely the leadership of the Spirit in fitting the method to the needs and reactions of the group. Visitation evangelism has produced results when concerned Friends have visited those for whom they have been praying, and these visits have been times of spiritual searching and decision. Mass evangelism has its weaknesses but even its opponents must admit that two great values have frequently manifested themselves: new Christians have been won and the spiritual tone of many meetings has been lifted to new heights. There must be adequate preparation in prayer, and readiness to speak to others; messages must be suited to the congregation and adequate follow-up work must be done.

Why cannot more time and attention be given to the boys and girls? So often there is more rejoicing over one adult than over ninety and nine children, although saving a child should mean saving a life as well as saving a soul. Children are usually led like lambs into the fold, whether their conversion be a radical change or the public acknowledgment that they are following Christ. Meetings

which allow their youth to reach the age of fifteen without a definite decision for Christ are culpable for their neglect.

Particular thought must be given to nurturing and developing the new-born lives, for without careful shepherding many are lost. Inner conflicts may need to be settled, the spiritual children must be taught to walk and to follow the guideposts of the Christian road. Their fresh enthusiasm must be directed into constructive channels.

ASPECTS OF OUR LARGER OUTREACH

As we look at the outreach of Friends in its larger sense, at least three convictions assail us. The first of these is in connection with our missionary enterprises—profitable and successful fields of Friends' evangelism and work. Our mission fields deserve more of our interest, giving and prayers than they have received. Through the American Friends Service Committee Friends are doing valuable work, and we would encourage all our membership to learn more about this frontier where there is opportunity for a real contribution.

America is a large nation and Friends are widely scattered. This largely accounts for the differences which have grown up, even within the groupings of Yearly Meetings. Thus another conviction is that the need is great for gatherings where there can be clarification of our message for today. Occasional retreats of our leaders, with the exchange of experiences and views, should help to make us of one mind and heart from New England to California, from Canada to Kansas.

Finally, there is the problem of Friends, primarily a rural people, meeting the needs of an America which is both rural and urban. Our country and smaller town meetings need increased effectiveness in their task. Our impact on city life needs to be considered by our ablest minds. Possibly Philadelphia is the only major city in the United States where Friends make even a small impression on the thought and life of the people. We have been seriously handicapped in the lack of a committee or board of the larger body which could sponsor new meetings, both in city and country. There has been no Extension Committee such as other denominations have, studying the whole problem and with resources to meet situations.

An Extension Board might well promote Friendly evangelism where most needed; study to meet better the problems of the church of the open country and small city; extend the arm of Friends into our great centers of population that in such places also people may learn our interpretation of Christ's Way of Life. This should be instrumental in bringing men and money to widen the circle of our influence until our Quaker life shall have helped leaven the lump.

THE FRIENDS' MESSAGE STILL NEEDED

By way of summary the Commission on Evangelism offers in conclusion these observations:

1. The message of Friends is as much needed today as ever. It is of power only when inspired and guided by the Holy Spirit, of great value only when visualized in Christ-like lives. Let us seek out from among us those young people of greatest ability and deepest spiritual insight and lay upon them the responsibility of proclaiming this message from pulpit and pew and daily life. If they be qualified to minister among the multitudes of urban centers, let us train them and send them into these areas of economic, social and spiritual conflict. Under Divine Guidance they can help carry the gospel into the farthest corners of the globe and of life in the homeland. We would encourage the best laborers of today to move more freely among Friends to bind us into one greater fellowship and inspire our young people. We plead for a generous support of

our missionary and other frontier work, that we may look forward to pushing these frontiers further into our rural and urban life.

2. We have much in common with other evangelical groups as we proclaim by word and service the gospel of Christ. While there can be no absolute uniqueness in the message as given by Friends, we have given emphasis to some aspects of the gospel which should contribute greatly to the extension of the Kingdom of God among men in their total relationships. Our emphases upon the indwelling Christ, the immediacy of a relationship with God, and the all but limitless possibilities of men have a great significance in the personal and social reconstruction of human life.

3. Friends also put the idea of "convincement" into conversion, suggesting to us the bringing of the whole man with all of his faculties of thought and will into a saving relationship with Christ. This brings to us the part that teaching plays in evangelistic effort.

4. The social emphasis of the gospel as proclaimed by early Friends was very marked. That dimension of our message must be emphasized by us. Furthermore, our forebears were sensitive to new needs, felt the concern for spontaneous service among their fellows, used their everyday opportunities to lift the common levels of life to new heights. No organizing, planning and institutionalizing should replace that method of early Friends. With

our group evangelism should be carried that emphasis of the personal nature of and individual responsibility for winning men. Do we follow too easily the ways of custom in method or are we sufficiently sensitive to the changing opportunities and means that are possible in leading men into the abundant life?

A CALL FOR PRESENT-DAY PUBLISHERS

5. While we cannot follow completely the methods of our Quaker leaders of the seventeenth century, we can catch the same revitalizing of soul which sent them out as Publishers of Truth. Early Friends were evangelistic before they were conscious of themselves as belonging to any given fellowship or organization. They were Publishers before they were "Quakers." They had an immediate and transforming experience of the Christ within, without the outward dependence on Church, ritual or priest. It was recreating them. The breath of the divine was in their lives. They had a personal story to tell, a "testimony" that branched out into every avenue of the life of man. For them it was of supreme importance. They would take the blessings of this experience to their fellows. We cannot catch the contagion that swept their message through the land by trying primarily to be *Quakerly* in our day. We must find that same spirit which gave birth to Quakerism through them. If we will, we may stand upon a threshold of a new day with a new optimism and joy in the telling, serving and living the gospel of the living Christ.

New York Ministers in Conference

By Cecil E. Haworth, Secretary

THE ministers of New York Yearly Meeting gathered in annual conference on the attractive and hospitable grounds of Oakwood School, near Poughkeepsie, September 3-6. After reviving our spirits from the long journey required of many of us, by means of a nourishing and healthful meal, we adjourned to the living room of the Boys' Hall. Here we found a glowing fireplace, and new flames were kindled in our hearts as we renewed friendships and settled down to consideration of the conference topics.

Arthur W. Hammond, of the Farmington Meeting, as chairman of the conference, ably directed our sessions. The programmed part of the first evening included an address by Glenn Roberts of Brooklyn on "The Friends Minister Looks at his Task Today." The speaker in his analysis found the people of the church sick, due to scientific thinking, church divisions and the omission of God from many important relations. He suggested that the task of the minister is to get a grip on himself, to speak to both individual and corporate problems, to eliminate all prejudices and work on the basis of love. A lively discussion followed the address.

On the morning of the second day, Everett W. Chapman, of the Collins

Meeting, led in a period of devotion and by means of song and spoken word led us all to deep meditation. There were two scheduled addresses during the morning. The first was given by the writer on the topic, "The Minister and Family Life and Education for Marriage," in which some of the newer methods of building a rich and satisfying home life were outlined. The second address was by Earl L. Winters, from the Perry City Meeting, the topic of which was, "The Minister as a Man of Affairs." In this paper the minister was pictured as a *social engineer* (the last word aroused some warm discussion!) and as such should take a responsible part in community, civic, and international affairs.

Shortly after the lunch hour, Carolina M. Wood appeared on the scene (as is her custom regarding Friendly gatherings), bringing with her Mr. Ruben Caluza, a native of Zululand, Natal, South Africa. Mr. Caluza had brought a double quintette of his fellow countrymen to America to record their native music on Victor Records and had remained to study. He entertained us with readings and vocal music from his people, much to the delight of all present.

Golf and croquet were scheduled for the afternoon but the weather man was not in a pleasant mood, so that indoor

occupations had to be substituted. On the second evening we expected an address on "Recreation in Church Life" by Ruby Gilmer Winters, but instead of an address we got a demonstration. Mrs. Winters led us in an evening of folk games, and the way staid Quaker leaders stepped around to the folk songs was a surprise to all—most of all, perhaps, to themselves! The time was so greatly enjoyed that the group requested a second "demonstration" the following evening.

On the second full day of the Conference, John R. Ellis, a Presbyterian minister serving as supply to the Glens Falls Meeting, gave the keynote of the day in his devotional talk. We were lifted up in spirit as he unfolded the thought of the 121st Psalm beginning, "I will lift up mine eyes. . ." Wilbur W. Kamp, Poughkeepsie pastor, spoke on the topic, "The Place of the Minister in the Friends Worship Service." After deleting the word "service" and substituting the word "pastor" for "minister," he led the group in a very thoughtful discussion of this pastoral opportunity. Helpful suggestions were made regarding education in the use of silence and other practical problems.

The latter part of the forenoon we turned our thoughts to "The Minister

and His Professional Duties." B. Russell Branson, of the Clintondale Meeting, led us in considering two fields—the wedding and the funeral. Helpful guidance was given as to ways in which these two occasions could be made of more value to those concerned. Among the practical changes suggested was the substitution in place of the usual procedure of a brief service of scripture reading and prayer in the privacy of the home with a public memorial a month or so later. The need for a more Christian committal was also stressed and a suggestive one presented. A more thoughtful and up-to-date wedding ceremony was also given to the group for its consideration.

At 5:30 we assembled for vespers under the leadership of Herbert Huffman, Jr., a student at Colgate-Rochester Divinity School, who spoke to us of the values of fellowship. We realized something of these values as we sang and worshipped during this hour in the home of our host and hostess, William J. and Florence Reagan. As we gathered for the closing session Thursday evening, the setting sun painted a most entrancing picture on the western sky. So absorbing was the panorama of color spreading above and beyond the Catskills that we stood, mostly in silence, for many minutes watching the delicate etchings of the Master Artist. It came as a beautiful benediction to these days filled with faith, fellowship and fun. We gathered for our final session under the spell of this impressive display of color, while William Reagan urged us to become increasingly sensitive to beauty, to people and to human need. Our Yearly Meeting Clerk, David F. Lane, stressed the values of building all the people of the local meeting into active participation. As a fitting close to the hour, Elizabeth Hazard, Field Secretary, expressed her hope that the Yearly Meeting might be a growing, moving organism—a place for all types of people united in a progressive program. As we went our diverse ways it was with a feeling that our lives had been enriched and that we had new tasks to do.

Poplar Ridge, New York.

OHIO YEARLY MEETING IN ANNUAL SESSION

A week of sunshine smiled upon the village of Damascus during the one hundred twenty-third assembly of Ohio Yearly Meeting which was held beginning August 20, adding much to the physical comfort and enjoyment of the large number privileged to attend the annual feast of good things.

The Yearly Meetinghouse was resplendent in a new coat of glistening white. The century-old brick Yearly

Meetinghouse of our forefathers was not forgotten. Steps were taken under the sponsorship of the Ohio State Archaeological and Historical Society, of which Harlow Lindley, a Friend, is Secretary, to restore this building at Mt. Pleasant to its original appointments and make of it a permanent Quaker Memorial. This way-spot in the western progress of early American Quakerism contains historical interest to all who bear the name.

In the unusual number of visiting Friends introduced to the meeting, ten different Yearly Meetings were represented. Among those engaging in special service or bringing definite concerns, were Harry Parry, of Canada; J. Passmore and Anna Griscom Elkinton, of Philadelphia; Noble C. Trueblood, of Wilmington. India, Burma, Africa, and China (three stations) were the fields from which nine missionaries present had recently returned.

Rachel Mostrom, a teacher in the mission school at Nanking, gave an analytical study of the "Purpose and Method of Missionary Service" in the annual missionary address which preceded the regular missions session, in which messages from Vercia P. Cox, Ethel Naylor, Pastor Samuel W. S. Cheng, of China, and Dr. E. Ruth Hull, of India, formed a pleasing substitute for the usual written reports. Jennie Hodgkin, speaking out of a background of personal contact with scores of mission stations, encouraged the Woman's Union in its effort to unify the Auxiliaries in support of both Home and Foreign Missions. Claude A. Roane continues to direct the missionary work in the capacity of President of the Board and Field Secretary. An ocean letter from Walter R. Williams, then approaching the shores of Japan, as newly appointed Superintendent of all the Ohio Missions, enkindled a strong note of faith, hope, and love.

Departmental interests were ably represented: in Prohibition and Law Enforcement by Judge William L. Hart of the State Supreme Court, who challenged Christian men and women to arise from a lethargic attitude on these issues, using as his subject, "Acquiescence in Crime"; in Stewardship by Lydia S. Brantingham, who ably showed how Stewardship is related to Tithing; in Indian affairs by Chief Tecumseh, great-great-grandson of Chief Tecumseh of American History, who, appearing in native regalia, gave an impassioned plea for Friends to continue and increase their Christian interest in his people; in Bible School work by Pearl Hays, who called teachers to a new realization of their responsibilities and opportunities. For the Book Concern, Jennie Hodgkin gave an inimitable appeal to follow the exhortation of Paul to Timothy in I Timothy 4:13, "Give attendance to reading." Byron L. Osborn, newly appointed editor of the *Evangel-*

ical Friend, spoke for the Publication Board and also for the Cleveland Bible Institute. Jennie Tate, matron, revealed faithful service continuing at the Friends Rescue Home at Columbus.

As Clerks, Ralph S. Coppock, Presiding, Louise Ellett, Recording, Edward Escolme, Assistant Recording, Byron L. Osborn, Reading, and Paul B. Lindley, Announcing, were appointed to continue in their respective places another year. For a brief period in the closing session the Presiding Clerk lost control of the meeting, the occasion being the presentation of words of appreciation of his twenty-six years of consecutive attendance upon all the business sessions of the Yearly Meeting, all but the first three of which were spent at the Clerks' table either as Recording or Presiding Clerk.

As the final item of business, the Yearly Meeting approved the recommendation of the Yearly Meeting on Ministry and Oversight and recorded Charles W. Schafer, Paul Hicks, Delmar Mock, Chase R. McPherson, Alta Bailey, and Harold B. Kuhn, as ministers of the Gospel. Charles E. Haworth minister, and Claude A. Roane, Superintendent, conducted an impressive service of dedication.

One new meeting established, an increase of over one hundred in membership, an encouraging advance in financial support, a dogged determination to carry on in the face of all obstacles, coupled with a sense of intimate union with Divine power, assisted in providing impetus for advance upon the work of the new year.

R. S. C.

AMONG YOUNG FRIENDS IN BUTTERNUTS QUARTER

"My Religion and Social Problems" was the theme of the conference held by young Friends of Butternuts Quarterly Meeting, New York Yearly Meeting, August 30 to September 1, at Sidney Grove, New York, with the young people of the Unadilla Meeting acting as hosts and hostesses to young Friends and pastors of the four monthly meetings in Butternuts Quarter.

Elizabeth Hazard, New York Yearly Meeting Secretary, and William Reagan, Principal of Oakwood School at Poughkeepsie, were the leaders of the groups which met to discuss the meaning and implication of the conference theme.

Visitors whose presence and message were welcomed included George Badgley, Chairman of the Young Friends Board of New York Yearly Meeting, and Dorothy Bluehdorn, who spoke entertainingly and helpfully on present conditions in India.

On Sunday the young Friends were joined by the members of the Unadilla Meeting with whom they conducted their morning meeting for worship.

OUR YOUNG FRIENDS

— Their Plans and Purposes —

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

YOUNG FRIENDS AT THE SESSIONS OF THE FIVE YEARS MEETING

The special attention of young Friends is called to the announcements for young Friends Activities during Five Years Meeting week. As has already been said, young Friends are expected to share in the discussion of the various Commissions. It has also been suggested that if young Friends do not have much weight in age and wisdom, they may make up for it in dream-power and daring. Quakerism needs both.

But we also want to strengthen the fellowship among young Friends and to give some opportunity for discussion of questions that may be of special interest to young Friends or at least to which young Friends would like to make a special approach. Inasmuch as it is expected that there will be more young Friends in attendance over the week-end, most of the events have been scheduled for that time.

However, each day from 4:30 to 5:30, there will be some special discussions of vital concern for young Friends. There are certain phases of our thought and life which must be given serious attention. We must face the practical implications of the convictions we claim to have. It is not enough for us to have ideals, like so much bait, dangled before our eyes. We must see our relationship to those ideals and discover ways of making them effective in society. It has not been because Youth did not have ideals that it failed to accomplish its aims. The American tendency has always been bigger and better everything—even in ideals. Today, without jobs, facing wars and disaster, Youth rises in an united movement and gives a new slogan, "Christian Youth Building a New World," and we, Friends come together to discover the mind of Christ for the life of today—what if we should! In these special sessions we hope to discuss in more than generalities; to find our place in the Society of Friends and to take it, understanding what may rightly be expected of us.

Therefore, one day we shall discuss the place of the Young Friends Board in the Five Years Meeting. Not pleasant platitudes, but honest-to-goodness thinking and speaking. We shall have older Friends most vitally concerned in the affairs of the Five Years Meeting with us to help us to think clearly.

Another day we shall discuss Friends'

Service, which means the work of the Mission Board, Indian Committee, and the American Friends Service Committee. These groups represent a very definite and important phase of the life and work of Friends. It is not sufficient for young Friends to dismiss all or one with an, "I'm simply not interested." One may not care to go to any foreign mission field, another may not even be sure that missions today are meeting what one considers to be the world's need; still another may see no reason why anyone other than the government should worry about the Indians; and some may not even care that more than relief be administered to unfortunate and dispossessed people in our own land. But should all this be true, the fact remains, we can not take our place in the Society of Friends expecting to make an intelligent (to say the least) contribution if we are not willing to exert ourselves to the point of understanding what work is actually done under the heading of Friendly Service. How can we carry it on? How can we consider improving it if we don't know anything about it? Many young Friends have proven their interest and are even now working with these various Boards in many places. But it is not a concern for a few. It is

the responsibility of us all. Ruthanna Simms, Merle Davis, and Clarence Pickett will meet with us to answer any questions regarding the work and to help us discover our relation to it.

One day we shall discuss young Friends and World Peace and *what we may do about it*. Not the Peace testimony of our early Friends, not their situation, but *ours*. We have ridden too long the traditional wave of our ancestors. The time has come for us to make our plunge and swim on our own. These days are demanding answers from us personally, not glib recitals of what early Friends did. Raymond Wilson will meet with the group to help us discover how we may work most effectively and in fellowship.

Then there will be one day left open with no topic suggested, in order that we may have opportunity for considering that which may develop from the group. As various Commissions are considered in the regular sessions, questions may arise in the minds of young Friends in regard to their particular responsibility as younger members of the Society. We want to allow freedom and opportunity for the development of these concerns.

Then comes the great week-end of special activities and fellowship. Much has been said by all Friends, anticipating the Five Years Meeting, in regard to fellowship, and with good reason. It will be that which stays with us the longest. When words of messages and discussions become dim, the fellowship of those hours will still be felt. If we discover the mind of Christ for our life today it will be this sense of fellowship which will give us courage to face our responsibility to express in actions and attitudes that mind and that spirit. And it will be the deepening sense of this fellowship which will cause us to accomplish the concerns set before us—in joy.

NEW JERUSALEM OR LEAVENWORTH?

A friend, unacquainted with the ways and terms of Quakers wrote, "Now about that letterhead—it certainly had me stumped—Board of Young Friends Activities of the Five Years Meeting. *Five Years Meeting*—is that when you meet in the New Jerusalem or Leavenworth?" Well, for most of us, I am afraid, our convictions don't shine out as clearly as all that. The New Jerusalem or Leavenworth—they do sound like two extremes, don't they? But the mind of Christ directed a decision between a Kingdom of God on earth (built not by force but by love) and Calvary.

"Every thought I have imprisoned in expression I must free by my deeds."

—KAHLIL GIBRAN.

YOUNG FRIENDS ACTIVITIES

FIVE YEARS MEETING

SATURDAY

- 3:00 P. M.
Earlham. Recreation for everybody.
Young Friends in charge.
- 5:30 P. M.
Young Friends Dinner.
Speaker—Rufus Jones.
- 7:30 P. M.
Report of B. Y. F. A.
Play—The Terrible Meek by
Charles Rann Kennedy.

SUNDAY

- 7:30 A. M.
Outdoor Meeting for Worship
and Breakfast.
- NOON
Dinner of B. Y. F. A.
- 5:00 P. M.
Fellowship Campfire.

The Messenger of Peace

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The Crisis: A Glimpse of the Way Out

BY RICHARD R. WOOD

FORMALLY, the dispute between Italy and Ethiopia is a question of the observance or non-observance of treaties. Italy accuses Ethiopia of disregarding treaties and boundaries, and of inflicting numerous injuries (700 pages worth) on Italian territory in Africa. According to Italy, Ethiopia is a barbarous nation, not fit even to discuss matters with a civilized country. To which Ethiopia replies that, if there are differences between the two countries, she is inviting Italy to deal with them by the civilized methods of arbitration and conciliation. The other members of the League of Nations are concerned about whether the League system of peace and order is to be preserved, or whether the world is to be plunged once more into the anarchy of unchecked national sovereignty, "the good old system of each for himself, God for all, and devil take the hindmost." From this anarchy they see no probable result except a devastating war, threatening the very existence of civilization. They do not like the prospect. They are trying very hard to avoid it.

But behind the surface discussions of pacts, powers and police pressure, there looms a more fundamental, a more difficult, but a more hopeful question. In spite of his melodramatic speeches and his enthusiasm for parades, Mussolini is not merely a pompous fool. Behind all the military display and the blustering talk lies the grim truth: it is more fun to fight than to starve.

Italy is nearing the end of her economic resources. This is partly the result of mistaken or extravagant governmental policies. Dictatorial governments are not conducive to political or to business health. But much of the worst of Italy's economic distress is due to factors entirely outside the control of the Italian government.

Italy's claim is that she must have colonies in order to assure herself of supplies of raw materials—raw materials which do not exist in the Italian

Richard R. Wood, Managing Editor of the Philadelphia Friend, and Chairman of the Peace Committee of Philadelphia Yearly Meeting, has been attending the sessions of the League Assembly and observing world trends from the vantage point of Geneva.

peninsula and which are essential to the physical well being of a civilized people. Therefore she must expand. But in peace time, it is not necessary to possess raw materials in order to have access to them. The Italian government can buy oil from American oil companies, just as the American government can, and must. True, this access to the world markets for essential raw materials depends on the maintenance of peace. But given peace, the question of which country exercises sovereignty over the sources of raw materials is relatively insignificant.

But there is a complicating factor. Free access, even in peace times, to the raw material markets of the world presupposes the possession of the wherewithal to purchase. It is precisely this wherewithal which is denied to Italy, and to other nations. Japan and Germany are in the same position, and are viewed with concern. Belgium is in the same position, but being smaller, is a less serious problem to her neighbors. Italy is merely one example of a general situation.

If Italy is to purchase the raw materials which she needs, she must be able to obtain the means of purchase by selling her own goods and services. Tariffs make it increasingly difficult for her to sell goods. Currency fluctuations make it almost impossible for tourists to come to Italy. Immigration restrictions have reduced the opportunities for Italians to go abroad, and, by sending money to their relatives at home, increase Italy's power to purchase the goods which the lands of their adoption desire to sell. This is the key to the Italo-Ethiopian dispute. This is why Japan is occupying

Manchuria. This is the reason why there is grave concern about what Germany may do next year.

As an illustration, a conversation ten years ago with a Japanese gentleman is enlightening. In 1925 I asked a Japanese member of the Secretariat of the League of Nations if a quota for immigrants from Japan would meet their objection to the American ban on Japanese immigrants. He said that it would. When I remarked that one hundred and fifty people going each year to the United States would not greatly reduce the pressure of Japanese population, he replied, "We are not trying to solve our population problem by emigration, but by industrialization."

Industrialization means producing goods to sell abroad, in order to be able to buy abroad the goods you need. If you cannot sell, you cannot buy, and industrialization leaves your population still unfed. Since 1925, tariff barriers have increased the difficulty of selling. Japan has gone into Manchuria. Italy is trying to go into Ethiopia. There is grave fear that Germany will go into Russia. There are the seeds of a disintegrating world war, not in the vaunting ambitions of military men, but in the unsatisfied needs of hungry men and women.

It is for this reason that the present session of the Assembly of the League of Nations is so interesting, so important, and so hopeful. The economic essentials of peace are recognized by politicians as never before. It would be easy for France, Great Britain and the other League members to block Italy from her Ethiopian adventure. But that would merely postpone the explosion, not prevent it. A solution must open some vista of hope for the Italian people.

Currency stabilization, making it possible for tourists to return to the natural beauties and art treasures of the Italian peninsula, would be worth more to Italy as a means of access to essential raw

(Continued to last page)

This Time We Mean It—We Must Stay Out

AN ADDRESS BY UNITED STATES SENATOR ELBERT D. THOMAS

WHEN the early Greeks first came into contact with Egypt, that country was thought of as a topsy-turvy land. The Egyptians did things differently from the way in which the Greeks did them, and even nature seemed upside down. In Greece, floods came in the spring of the year, but in Egypt the Nile overflowed its banks in the fall. It was not until a late period of ancient Greek history that the Greeks learned to recognize the fact that the Nile's overflowing was due to the heavy rains in Ethiopia. The rainy season in Ethiopia had much to do with the development of civilization in ancient Egypt. The rainy season in Ethiopia this year is given credit for a delay in military action which is giving our present-day civilization a chance to be thoughtful about civilization's greatest enemy, war.

The outlook for peace in the world seems dark and discouraging, but to me there are extremely significant and hopeful signs as well as signs of discouragement. For example, we know more about international war in 1935 than we ever have before. We know of its utter futility in solving questions, and we know, too, from painful experience, that the good which in theory war is supposed to accomplish drags with it ills of such magnitude that the assumed good is lost. We know today why nations have fought in the past, and we know that if we are not to fight again we must avoid doing those things which in the past led us into war. Wars for the last one hundred years have been fought for economic advantage, yet they have brought economic destruction to both the victorious and the vanquished.

DOLLAR DIPLOMACY LOSES FACE

When Ethiopia granted the oil lease to a British-American corporation, another complexity seemed to be added to the present world crisis, but due to the changing attitude of men and a deeper understanding of those things that make for war, we find that this lease had an opposite effect. England condemned it as being contrary to treaty. America disavowed it, and in our disavowal and later request to the American corporation to withdraw, both our country and Great Britain made a complete about-face in regard to a principle which for generations has been called dollar diplomacy. Think of what that means as a victory for peaceful processes!

Our neutrality act lately adopted by Congress and signed by the President, even with the provision that it shall hold for only six months, marks such a complete break with the past that the peace-

loving citizens of our nation must be impressed. The theory of neutrality in war-time is based upon a fallacy. The word neutrality comes from the Latin word which means neither. In Washington's time America stood some chance of being neutral because we were so far removed from the European world. To use Washington's own words, "We, at this great distance from the northern part of Europe, hear of wars and rumors of wars as if they were the events or reports of another Planet." Therefore when we decided not to take sides neither side was hurt.

REAL NEUTRALITY IMPOSSIBLE

But neutrality in the sense of not helping or hurting either side in our modern world is utterly impossible. Nations today are interdependent. Even in peace-times no nation is completely self-sustaining; therefore in war times the warring nations are more dependent upon the outside world than ever. Our whole great nation could be regimented into self-sufficiency, but to do so it would mean changing our food habits, our clothing habits, our transportation habits and much of our economic structure. If two countries are at war and a third country decides to be neutral, that action of course helps the stronger of the two combatants. If we decide to sell merely the necessities of life to the two warring nations, theoretically neutrally and impartially, we help the nation with the greatest credit or the most means to purchase. You see, the application of absolute neutrality is utterly impossible.

Still, our American neutrality law should receive the support of all because it is a sincere gesture for a worthy objective. It is a definite notice to the world at large that if nations use war as an instrument for the settlement of differences, those nations cannot expect assistance from us. The greatest good that has come to America as a result of this law is our break with the past in regard to our own theory of neutrality. Right after our original neutral theory was advanced, it was suggested to our government that if we were to be consistent we would prevent the sale of arms on the part of American citizens, but our Secretary of State, Thomas Jefferson, pointed out that many American citizens made their living from the manufacture and sale of arms and that the private citizen's right to sell should not be stopped by the government. That has been our American neutrality theory for one hundred and fifty years, and the right to trade although we were neutral has been defended so completely by

America that that very fact has taken us into two wars. Thus our particular neutrality theory up to the present has made for war as far as we are concerned rather than for keeping us out of war.

AMERICA HAS DECIDED

The motive behind the present legislation is one which comes definitely from two present-day concepts universally held by American people: first, that trade which is made out of war does not pay in the long run, and secondly, that if it is brought into existence because of economic considerations, the loss in lives, the wrecked homes, the sacrifices and the saddened firesides are all too great for a momentary trade advantage. Thus the greatest business nation on earth now condemns that business which wrests its profits from the misery and suffering of its people. Is that not an advancement in the thinking of a nation? Are we not making some progress by treating these great emotional questions which grow out of war in an intellectual way? America has decided that if there is to be war we will stay out. The meaning of the law is that we do not want war and we do not want to have anything to do with war.

Let us connect what we have done lately with America's national actions in the last generation. We refused to become a member of the League of Nations primarily, according to those who voted not to adhere to the Covenant, because our entrance constituted an entangling alliance, and entangling alliances ultimately meant war. The sincere advocates of non-adherence to the Covenant made their stand on the promise that we should stay out of peace negotiations in order that we would not be found tied when peaceful processes changed to warlike ones. We have refused to adhere to the World Court primarily for the same reason. Now we are faced with this fact: the objectives and the aims of both the World Court and the League of Nations were declared to be, and have been according to history, directed toward the preservation of peace. We have said we want no official connection with an institution which is set up primarily to maintain peace. Could we take any other stand than that which we did when we passed our neutrality law and declared that we wanted to have no ties if nations go to war? If we have decided not to cooperate formally for peace, how could we ever decide to cooperate for war?

Now the question arises, have we the ability, the national power, have we the individual strength to stand by our

declarations in regard to the outlawry of war, to stand by our decisions in regard to neutrality, to stand by our theory of no entangling alliances and aloofness in the face of a temporary loss of profits? That is the question which you and I have to answer. Students of history and students of politics will answer that man's love of economic advantage will wreck these more or less idealistic stands when the time comes.

TO PUT IT MORE PLAINLY

To put it more plainly, America, fifteen years from the last war and suffering from fifteen years of economic unbalance, says now it was all wrong—we must stay out. Can we do it, or will history repeat itself? If war comes to Europe the price of foodstuffs will go up. Can we withstand the temptation to sell our wheat at two dollars a bushel? Copper will reach again a price around twenty-five or thirty cents. With that chance for profit will we have the strength to say, "No, we would rather not sell, it is not worth the attendant cost in lives and blood and wretchedness"? Cotton will double in price. Is the government of the United States strong enough to face the demands of her people when they cry for the right to sell when profits are so easy? *There* will be the test. Historians will tell you that we shall fail in this, that no government can stand against the force of its people when its people want profit. It is extremely sordid to say that men will sacrifice the lives of their neighbors and offer even their children for their economic advantage.

Of course the economic advantages will be buried under the nationalist cry to protect our rights, to save our interests and our honor. It will even be harder to withstand these sentiments, for we know that war is a mistake and that war

can bring nothing but suffering. We say boldly that we want no profits that come from war—we want peace—but we say this most self-convincingly when we are far away from warlike actions and because it is at a distance and we see its foolishness and its selfishness. Can we show the same self-control when it is in our midst? These are the tasks we have to face. That is our determination today.

Can we not, then, face the whole question as a matter of business and economics and show our people our losses from the last war, the world's losses from the last war and prove to our people and to the world that war actually does not pay? Theoretically it can never pay because nothing for which nations will fight can be attained by the war process. Take even the Italian-Ethiopian situation. Italy may destroy Ethiopia, but in doing so she may also destroy herself economically to such an extent that the great business advantages for which she is fighting will become worthless. What good is it to have a tremendous stock of goods if there is no one able or capable of buying them?

WAR FUTILE IN EVERY WAY

Assume that Mussolini's stand is not economic but political—what advantage can he gain by military action which he cannot gain by peaceful action? Have we learned nothing from Manchuria? Japan's success in the Far East depends upon friendly cooperation with the Chinese, not upon aggressive action against them. If this fact was not clear two years ago, it now is. Mussolini's success in Ethiopia depends upon friendly cooperation with the Ethiopians. Warlike gestures are the worst ways possible for bringing friendly cooperation. So definitely is this the case that many people believe that Mussolini's action against Ethiopia is merely an excuse for calling

men to the colors to be used for other purposes or to keep Fascism secure in its own land.

Let us turn from the economic and the political considerations and assume that all that Italy intends to do in Ethiopia is to better mankind there, overcome the ills of the Ethiopians, wipe out slavery and give the Ethiopians a higher standard of living. None of these things can be accomplished by war. They all require peaceful processes. High living standards cannot be forced—they must be developed. High social standards cannot be gained in killing—they can come only through living. What is the use of wiping out slavery if the only way to free a person from slavery is to kill him? When we analyze the present situation thus, economically, politically and socially, and realize the world's changed attitude in regard to international war, we cannot help but feel that the nations of Europe by collective action will find a way out and that they will not resort to war. War in theory has been outlawed. The test of the ability to keep it outlawed depends upon the public opinion of the world and the effectiveness of peaceful processes which have been set up for governments to use, based upon the great theory that wherever there is a threat to peace, that threat should be of concern to the whole world. International deliberation, collective action, international discussion, backed up by public opinion, will prove themselves moral forces great enough to restrain.

I conclude by quoting the sentences uttered by our distinguished floor leader, Senator Robinson in the Senate, August 27th: "We want no war. We want no wealth gained from war. We want peace." I share Senator Robinson's feelings. This time we mean it—we must stay out.

While Death Stands at Attention

BY JOHN NEVIN SAYRE

A DECADE or more ago Mr. H. G. Wells summed up the world situation in a single phrase by saying, "It is a race between education and catastrophe." These memorable words, which expose a truth that needs to be dinned into the ears and consciousness of the public by constant reiteration, will stand out in a still more vivid light if we couple them with another phrase uttered by Winston Churchill at about the same time when he said, "Death stands at attention." Commenting on the situation in Europe at that time, Mr. Churchill said:

"Certain sombre facts emerge solid, inexorable, like the shapes of mountains

This is an address broadcast last May under the auspices of the United Parents Associations of Greater New York. John Nevin Sayre is Vice-Chairman of the Committee on Militarism in Education.

from drifting mist. It is established that henceforward whole populations will take part in war, all doing their utmost, all subjected to the fury of the enemy. It is established that nations who believe their life is at stake will not be restrained from using any means to secure their existence. It is probable—nay, certain—that among the means which will next time be at their disposal will be agencies and processes of destruction wholesale, unlimited, and perhaps, once launched,

uncontrollable. Mankind has never been in this position before. Without having improved appreciably in virtue or enjoying wiser guidance, it has got into its hands for the first time the tools by which it can unfailingly accomplish its own extermination. That is the point in human destinies to which all the glories and toils of men have at last led them. They would do well to pause and ponder upon their new responsibilities. Death stands at attention, obedient, expectant, ready to serve, ready to shear away the peoples *en masse*; ready, if called on, to pulverize, without hope of repair, what is left of civilization."

EDUCATION OR CATASTROPHE?

Now for the last decade and a half our civilization has managed to keep Armed

Death still standing. He is still at attention, more ready to destroy today than ever before; but there is yet a possible chance to stop him. One way would be for education to win the race against catastrophe. But here some of you, my hearers, will possibly be thinking, "No, the race is not between education and catastrophe but between economics and catastrophe. War is caused by the prevailing economic system of the western world. Unless we change that first and change it soon, catastrophe wins hands down." I agree in part with this position, but not wholly. I think that the capitalist system is one of the causes of war—unquestionably one of the greatest causes. It needs to be tackled. But equally am I certain that it is not the only cause. You cannot fasten the sole guilt for war upon the capitalist system any more than you can fasten the sole guilt for the World War upon Germany. The truth in this matter has been succinctly expressed by A. A. Milne in his clearly reasoned book, "Peace With Honor." He says: "Wars may be declared for economic reasons but they are fought by volunteers for *sentimental* reasons. However loudly an iron field may call to the Elder Statesman, the call will come to Youth through the voices of King and country."

The point, you see, is this: the masses who do the fighting in a war, fight for emotional, sentimental reasons. The majority of folks do not suffer and bear the hardships of war because they are inspired by the prospect of gaining foreign coal, iron, oil, or other economic advantages. They believe that they are fighting to defend their very hearth and home, or else for some moral ideal such as patriotism, the sanctity of treaties, defense of religion or to make the world safe for democracy. Eugene Debs was clapped into prison and sentenced for twenty years precisely for the offense that he was obstructing recruiting by exposing the sentimental reasons for which Americans supposed they were fighting. The last thing which the authorities responsible for our entrance into the war wanted to have shown up were the economic reasons. They understood that the masses would only fight and pay if they were sufficiently aroused by sentimental appeal.

THE ANTIDOTE TO PROPAGANDA

Well, a sentimental appeal can be nullified only by effective education. If this were thoroughly done, the sentimental appeal would fall flat and the war would not be fought, for the economic kings and munition makers would not themselves do the fighting. That is left for the people. Ex-Ambassador Houghton spoke very truly once when he said that war does not originate from time to time simply in a sudden and uncontrollable impulse on the part of one great nation to go out and slaughter another, but

that wars are made by "little groups of men called governments," and that when they fail to gain their objectives by diplomacy or the maneuvering of naval vessels or in other ways, and an international situation becomes impossible of solution by diplomacy, then the "great masses of men and women, roused by every power of organized appeal and propaganda" and "on the ground that their lives and families and property are somehow involved and endangered. . . . are ordered under arms, and war follows." Propaganda was one of the great discoveries of the last war. It has now been seized and applied by communism, fascism and capitalism alike. There is no security for us or our children in a world armed with death and swayed by propaganda; but the antidote to propaganda is education. It is a race between education and catastrophe.

Education has no chance to win once the war starts, or once fascism or communism with its censorship gets it grip thoroughly on a nation. But we here in America have, I believe, at least a few more years in which by education we might prevent the coming of war or fascism to our country. And if we keep our country out of the catastrophe of direct participation in a European or Far Eastern war in the next few years, then I believe that within one generation we could by education keep the nation out of war permanently.

PEACE MUST BE EMOTIONALIZED

I am assuming, of course, that such education would deal not only with international affairs but that it would concern itself equally with the discovery and exposure of what is wrong with the present industrial order in the United States; also that it would not expend itself wholly in diagnosis and denunciation but that it would shed light on what needs to be done in order to effect the transition to an economic order of plenty, security and freedom for the masses of our citizens. All hope of effecting any such change peacefully and without war or great violence must rest fundamentally on education. Education and agitation must precede and be the spiritual foundation of any material or social structure that we can hope to rear satisfactorily. As President Morgan of Antioch College and the Tennessee Valley Authority has said, "You cannot build a social order in a stable way except as there is a foundation of character, of social purpose, of discipline, of all that product of spiritual striving that expresses itself in these ways. Until that has borne fruit, you will not have the foundation for a great social structure."

AN ARMY CAPTAIN TELLS US

It is of the utmost importance that education for peace should reach not merely the mind, but even more the

emotions. It will not overcome the sentimental emotionalism by which wars are begun and continued unless in the period preceding war it has trained and educated the emotions of the oncoming generation in the faith, idealism, greatness, and discipline of peace. The strength of military education lies in its drilling of the emotions. An article, "The Psychologist Looks at the Army," in *The Infantry Journal*, from which I now quote put the thing in this way:

"The military problem, psychologically speaking, resolves itself into taking every advantage of the herd instinct to integrate the mass. . . . This military processing of civilians is a purely empirical thing, but it is an eminently sound one. It has been handed down from past armies. . . . It is useless to try and convince men of the value of military standards by reasoning with them, for reasoning, no matter how brilliant or conclusive, always leaves a suspicion of doubt and uncertainty in the mind of the average man. It is necessary that he be firmly convinced, and the best way of doing this, in fact the only way, is to indoctrinate him. Constant repetition of the item to be inculcated, unsupported by any reason, will have an immense effect on the suggestible, hard-minded human. An opinion, an idea, or a code acquired in this manner can become so firmly fixed that one who questions its essential rightness will be regarded as foolish, wicked, or insane. . . . Anything that makes a man conscious of his membership in a herd, and at the same time proud of the herd, is an important integrating factor. . . . Parades and reviews are great factors in securing unity. For with pomp and glitter the great unit is massed, and to the sound of rhythmic music with flags flying and cadenced step the sub-units pass and render homage to their commander. For the soldier not to be conscious and proud of his identity with his herd is, under these circumstances, almost impossible. Finally, to express its unity the herd is given a symbol—the colors. . . . No process of military training, however, can succeed completely unless the material turned over to the military has been indoctrinated with certain ideals of duty, patriotism and citizenship. Men who have absorbed in childhood the belief that war is the greatest disaster, that nothing justifies it, and that it can always be avoided; men who believe that military leaders are rather to be pitied than praised . . . such men are not good soldier material. They will never make an army. The national army's training begins in the nation's schools. It is spiritual in character."

I wonder if this military viewpoint, so clearly expressed in the quotation just ended, does not explain the main reason for the existence of such military and semi-military organizations as the Junior Naval Reserve, the R. O. T. C., the Lone Star Battalion, the Junior groups the Yeomannettes, and similar groups into which are now enrolled thousands of youngsters from the public schools of New York and other cities?

In any case it is clear that education for peace must reckon with these military influences in our schools, and also

that it must, on its part, find the way to implant in both the mind and the heart of the nation's children a non-military, realistic and beneficent patriotism of peace. The creed of such a patriotism I find in the words of Pearl Buck:

"I believe in my country. I believe in the greatness of her past, in the value of the changing present, in the certainty of a great future. I believe in my own people, in their heritage and in their genius. They are my own, second to none, most beloved of all to me. No least among them is too lowly for me to value, and to spend myself upon in any way which I am able. . . . I dedicate myself to my country and to my people. If I can do no great thing, hold no high public office, I can do something for those around me and in my own house and home. I will not fear hardship and obscurity. I will build my life into my country, as a stone is built into a great edifice, not looking for recognition nor for wealth, but finding my reward in knowing that because I have lived in my time, a countryman of mine, a street, a village, a community, has been made better in this new day."

Education for peace must help children to see that there is no security for what

is near and dear to us unless we also do something about the things that are near and dear to other peoples in countries beyond our own. They have patriotism too; and if our patriotism is blind to theirs and their patriotism is blind to ours, it is not enough. Remember this in connection with Japan. Once upon a time perhaps nationalism sufficed, but certainly it cannot suffice today; not in a world grown small as our world is, and pressed together by economic interest and swayed by propaganda and armed with wholesale death.

THE HYMN OF THE NATION

We know that the way out of national antagonisms and war is obstructed by munitions interests, much wrong education, and is technically complicated and not easy to achieve; but the patience, the long-suffering, the endurance, the sacrifice, the faith by which alone any achievement can ever be possible—these must be brought into being by men of peace whose patriotism joins effort with the patriotisms of other servants in other lands.

"Brother, shout your country's anthem,
Sing your land's undying fame,
Light the wondrous tale of nations
With your people's golden name;
Tell your fathers' noble story,
Raise on high your country's sign;
Join, then, in the final glory—
Brother, lift your flag with mine!

"Hail the sun of peace, new rising;
Hold the war clouds closer furled;
Blend your banners, O my brother,
In the rainbow of the world!
Red as blood and blue as heaven,
Wise as age and proud as youth,
Melt your colors, wonder woven,
In the great white light of Truth!

"Build the road of Peace before us,
Build it wide and deep and long;
Speed the slow and check the eager,
Help the weak and curb the strong.
None shall push aside another,
None shall let another fall;
March beside me, O my brother,
All for one and one for all!"*

* "The Hymn For the Nation" by Josephine Daskam Bacon, by courtesy of League of Nations Association and C. C. Birchard & Co., Publishers.

The Negro Studies War Some More

BY RAYFORD W. LOGAN

SINCE war is now imminent, a very pertinent question needs to be brought out into the open. What should be the attitude of black men toward another world war? I, for one, am convinced that it is the best thing that can happen for 200,000,000 black men. Of course, the immediate denunciation of that statement will be well-nigh universal—as universal, in fact, as the subjugation of black men. Let us examine the reasons for this, at first sight, brutal belief.

They are summed up in a fact and a deduction from that fact. The fact is this: *Nowhere in the world is there an intelligent governmental policy that has even a long-range plan to keep black men other than subjects or inferior citizens.* This policy is ignobly enshrined in the Covenant of the League of Nations itself. From the negative point of view, as is well known, Woodrow Wilson prevented the inclusion in it of a stipulation for the equality of races. But, in addition, Article XXII, which established the Mandate System, flatly declared that the natives of the mandated areas of Africa would never be ready to "stand alone." This supposedly great instrument for the promotion of peace and human welfare sanctions, then, the perpetual tutelage of black men. Nor is that all. The desire implicit in this same article to accord to the inhabitants of the mandated areas better treatment than those in the colonies received, has failed as completely

However much we dissent from the thesis of this article, it is significant and constructive in setting forth the viewpoint of a prominent spokesman of the Negro race. Mr. Logan is Director of Education at Atlanta University in Georgia, is a lecturer at various Institutes of International Relations, and is the author of many articles on national and world affairs.

as has the machinery to enforce the pacific settlement of international disputes. Whether a new war comes or not, Negroes should demand, therefore, a scrapping of Article XXII of the League of Nations. It would be better for a new international document to be silent than for it to proclaim the dictum of the eternal inferiority of the black races.

Further evidence of the application of this policy is seen on all sides. In our own country even under the New Deal and even under a President whose personal attitude on the race question is loftier than that of most of his predecessors, the Negro is relegated to his traditional inferior place. An investigation conducted by the Negro Alpha Phi Alpha Fraternity revealed the amazing fact that of more than 55,000 unclassified positions in the various new federal agencies, considerably fewer than 500 were given to Negroes—and almost all of these positions were in the lowest grade such as

messengers and janitors. If one-tenth of the population of a country gets one-hundredth of new positions created by the Federal Government, what progress can be expected of that submerged tenth? The cheating of Negro share-croppers and tenant farmers is so notorious that even the fair-minded Secretary of Agriculture is afraid to publish the results of a government investigator. In spite of considerable improvement in the education of Negro children in the South, the per capita expenditure in 1930 for white children was almost four times that for colored children. The Governor of Georgia nullified the minimum wage established by federal enactment because that minimum, according to the Governor, was too high for Negroes to receive. During the World War, Negro officers commanded some colored troops, but in peace time not one colored officer has been assigned to Civilian Conservation Corps Camps. The New Social Security Act, whether by design or not, excludes nearly all Negroes from the benefits of the federal old-age insurance. Without being pessimistic, any competent observer must be convinced that in the American democracy the Negro still has no rights that the white man is bound to respect. The Negro is still merely a recipient of small favors. He should be thankful that he is not treated worse than he is.

Recent events in Kenya, just to the south of Abyssinia, throw additional light

upon the present attitude of the dominant white powers toward their colored subjects. The 20,000 whites in Kenya had taken so much arable land from the natives that a few years ago the vaunted Anglo-Saxon sense of fair play cried, "Enough!" The English Government, as a consequence, proclaimed that no more land would be taken from the natives except for public purposes and in return for adequate compensation. Soon thereafter gold was discovered on this very land that was not to be alienated. After much vacillation, the English Cabinet finally decided that incoming white miners should have this land because it was being taken only "temporarily." In other words, after the wealth had been extracted the tribesmen would be allowed to graze their cattle in the abandoned mine shafts. A recent uprising attributed to religious fanatics is, therefore, a shallow effort to hide this broken promise.

But the Union of South Africa is the real "Hell Hole of Creation." Francis Miller, Secretary of the Foreign Policy Association, recently stated that the plight of the Negro in the Southern States of the United States seems rosy when compared with that of the natives in the Union of South Africa. Six years ago the campaign issue of the Nationalists was the necessity for preventing a "sea of black" of 5,000,000 natives from engulfing 1,500,000 whites. Today, this is no longer an issue. Even in 1929 it was denied that General Smuts, the former leader of the opposition South African party, had ever shaken hands with a colored man or that he ever received a bouquet of flowers from a delegation of colored women. It is not surprising then that the renowned "Liberal," General Smuts, should now have joined with the Nationalist General Hertzog in his policy of repression.

Until recently there were three areas

in Africa in which the natives were relatively well-treated. These were Bechuana-land, Swaziland, and Basutoland. But in June of this year the English Government turned these 750,000 people over to South Africa. If Palestine were given to Adolph Hitler's Germany, a greater crime would not be committed.

Southern "missionaries," not content with many conversions in the North to the gospel of race discrimination, for years have been seeking to have Negroes "Jim-crowed" in European countries where a colored man was formerly assured of hospitable treatment. England has largely succumbed to these tireless efforts. France, since she must rely on her black soldiers in the event of war with Germany, has not completely yielded. But here is an illuminating incident. A distinguished brown-skinned colored professor was refused passage on a ship of the French Line because, he was told, a large number of Americans were travelling on that ship. He was given passage on another ship of the same line on which, presumably, not so many Americans were travelling. The American Colombian Line last summer refused first-class passage to a mulatto college professor and his wife although the first port of call is the black republic of Haiti. The same line tries to make white passengers travel first-class in order to maintain "white supremacy." Mussolini's rantings against the black peoples, similar to those of Cole Blease, Pitchfork Ben Tillman or Tom Heflin, has created a new area in which Negroes will not care to travel. Educated, cultured, and wealthy Negroes constantly discover newly refined niceties to remind them that their lowly status is not only national but international. The universal brotherhood of man is a myth as far as they are concerned.

In view of these facts, which are only a few of those that might be presented, this deduction seems inescapable: *Nothing short of a considerable weakening of the white races by war will, I am afraid, bring any appreciable improvement of the Negro's status.* In thus looking upon war between the white powers as a solution for his problems, the Negro has the support of a long American precedent. America's early statesmen constantly declared: "Europe's distress is America's gain." Our policy of no entangling and of no permanent alliances sprang from the cold calculation of Washington and Hamilton that the warring powers would have to buy their supplies from the neutral United States. Our commerce, indeed, grew several fold during the Napoleonic Wars. And when our attempt to profit from Europe's distress finally drove us into war with England, the contest was a no-decision bout because England was still trying to crush Napoleon. In the meanwhile, we had picked up as immediate by-products of Europe's distress the Louisiana Territory and the West Florida Territory. The desire expressed by some English statesmen to stifle "the infant in the cradle" had failed because, in part, of the nourishment the child received from Europe's wars.

The Negro should, therefore, change his song from "Ain't Goin' to Study War No More," to "Let's see what we can get out of a war." Negroes, in fact, should begin now to plan for a new Pan-African Congress like that originated by Dr. W. E. B. DuBois after the World War. Wise statesmen of the dominant white powers might also consider a world congress to adopt a long-range policy looking to the elevation of black men to the status of other human beings. Four hundred years is long enough to keep any race in subjection.

If War Should Come

BY JESSIE WALLACE HUGHAN

WAR resisters are those men and women who have determined "not to support any kind of war." Practical questions arise, however, as to the details and implications of this non-support, and as to the technique by which it may best be utilized in an actual crisis.

The purpose of war resistance is not merely the satisfaction of the individual conscience, important as this consideration must be to the man or woman of integrity. The movement works definitely to prevent each specific war or to bring it to the speediest possible end; it strives also to break down the war system and its psychology by building up in each country an ever stronger minority

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who refuse unconditionally their personal support.

History never repeats itself exactly, and the next war, if it comes, cannot fail to bring surprises, new laws, new forms of conscription, new means of public pressure. Yet pacifists, as well as mili-

tarists, learned lessons in technique from the World War, and the war resisters of the future may use these as a basis of strategy, escaping many of the mistakes of their predecessors.

If the refusal is to be of any preventive value, it should be made in time of peace before the specific war arises; it should be made as public as practicable and registered with an organization, such as the War Resisters League, the Fellowship of Reconciliation, the "Green International," war-resisting labor organizations, etc., in order to swell the number of enrollments and thus influence public opinion.

Needless sacrifice should be avoided,

but every sacrifice made should be utilized as far as possible for the success of the cause.

The issue should, and can, be kept absolutely simple and clear. War resisters cannot be charged with pro-Germanism or pro-any-other-nationalism, as their advance declaration opposes war with any country whatever. They cannot be accused of seeking to weaken their own nation as compared with others, for the movement is an international one, and in every potential enemy nation of importance there are sections of the War Resisters' International. Many members of the movement, in countries having peace-time conscription, are now undergoing prison sentences for refusing military service against the United States or any other nation with whom their government may be involved in war. War resisters cannot be charged with stirring up insurrection or violent revolution, as they are committed against all war, both international and civil.

It is important to bear in mind that the war resistance movement is neither secret nor anti-patriotic. It is open and above board in every respect, and its ends will best be served by meticulous honesty, conforming to the law in spirit as well as in letter up to the point where law comes in direct conflict with conscience. As its members are convinced that modern war brings ruin upon both victor and vanquished, they consider the refusal to fight as a patriotic duty.

Most important of all, the war resister must at every stage of his decision keep clear the distinction between himself and the "slacker." While the latter *evades* military service, by trickery, by fleeing the country, or by accepting safe duty behind the lines, the war resister makes open and public refusal, giving himself up to any punishment his government sees fit to inflict upon him.

Young men between twenty and thirty form the most important group liable to conscription, but a protracted war would extend the age limits in both directions, and the increasing dependence of war upon munitions is likely at any time to bring women within the range of compulsory service.

As future wars will undoubtedly involve the whole population, every war resister, without regard to sex or fitness for combatant service, will have to decide just what types of service his refusal includes.

War resisters are agreed that the determination to give no support to any war applies to non-combatant service as well as to combatant, their refusal including chaplaincy, ambulance corps, and manual or intellectual work behind the lines. They will not engage in the manufacture or transportation of munitions, or in any work directly under the War

Department or designed to aid in winning the war. Members of labor unions will use what influence they can exert toward a strike in war industries; but as war resisters do not enter munition work in time of peace, the only way in which they could find themselves involved in war industries would be through the conversion of non-military operations to war purposes. In this case they would drop tools individually, even if collective action should prove impossible.

Alternative service for the benefit of civilians, and not under the jurisdiction of the war department, is in a different category from non-combatant war service. There is difference of opinion among sincere war resisters as to what forms of alternative service, if any, can consistently be accepted. A number in Great Britain consented to work under the Home Office Act, and many in America accepted farm furloughs or volunteered under such organizations as the Friends Reconstruction Units or the Near East Relief. A few pacifists in both countries enlisted in the Red Cross or the "Y," but most of these reversed their support when they realized the subordination of these organizations to military control as agencies to help on the war.

The practice of war resisters in the World War differed somewhat as to the exact stage of conscription at which refusal should be made, some declining to register, and others to take the physical examination, while the greater number deferred their refusal to the actual point of putting on the uniform and obeying military orders. On the whole, the latter plan seemed to present the issue most clearly, but future action would naturally be governed somewhat by the form of the conscription law. In the World War, for example, refusal to register entailed a certain but short civil sentence; postponing refusal until actual war service was demanded left the door open, on the one hand, to failure to be called to the colors, on the other, to court martial and its indefinite penalties.

It has been suggested that war resisters register in the following terms: "As one of the ten thousand (?) members of the War Resisters League (or other pacifist group) I am registering as a conscientious objector my refusal to give support to any kind of war."

Since the "C.O." of the World War was usually given the opportunity to state his position before a draft board or other tribunal, war resisters would do well to formulate in advance their reasons for refusal, in order that their sincerity may not be obscured or their testimony for the cause weakened through confusion of statement.

At each step of conscription they will need all their powers of courtesy and

self-control, remembering that the respect they earn for themselves is respect earned for pacifism. The C. O.s developed a striking consistency of conduct toward those who held them prisoners, by their helpfulness in non-military tasks, emphasizing their refusal to cooperate in killing, and by their courage under suffering, giving clear proof that they were no cowards.

Upon the war resisters whose age or sex exempts them from conscription will fall the responsibility of organization, of mitigating as far as possible the hardships of those in prison, and of utilizing the sacrifices of these men to turn public opinion against the war. It goes without saying that they will use the ballot consistently against pro-war candidates and parties, and that they will exert to the full their power as workers to bring about a strike in war industries. In the face of public pressure, they will refuse to perform war service, to subscribe to war loans in any form, or to take upon themselves oaths or professions contrary to pacifist principles. While it is for the individual to decide just what relief organizations may consistently be supported, the same considerations hold for the potential conscript regarding the Red Cross and other semi-governmental activities.

War resisters do not refuse to pay taxes. Aside from the fact that our army and navy are supported chiefly from indirect taxes which cannot be located, the war resister considers taxation a form of seizure, not a voluntary contribution, and allows the government to take his property in this way, just as he allows it to seize his person by giving himself up for arrest. It is practicable, however, to register the statement that the portion of the tax appropriated for military purposes is paid under protest, and stamps embodying this protest have been issued by certain peace organizations.

Just as with the actual C. O., it is of the utmost importance to keep the issue clear, and to make every sacrifice count directly against war. The civilian should be able to face with courage, if need be, the loss of his friends, his social position, his job, his liberty; but he injures the cause as well as himself if he jeopardizes any of these through lack of wisdom or self-control. Let him avoid conflict upon irrelevant issues, such as personal quarrels or unnecessary disobedience of authority, and save his contest for the real enemy, war and the stampede for its support.

The strength of the war resistance movement lies in the singleness of its purpose—the abolition of war by the refusal of men and women to carry it on. The nations have condemned war in the Kellogg Pact; there is general agree-

ment that another great conflict would mean the end of Western civilization. War resisters stand in the minority only because they are ready to carry into action what the governments have already accepted in words, and to use all their power as citizens to prevent hysterical officials from plunging their country into certain disaster and possible destruction.

They base their action, therefore, upon the solid ground of reason, humanity, and patriotism in its highest significance. They stand ready to obey the law without evasion or subterfuge up to the point where that law may direct them to violate the principles of reason, humanity and patriotism as they understand them. In that case, they know no other course than that taken by Socrates, who refused to cease serving his city in the way his conscience directed him, but refused also to evade the penalty decreed against him by his fellow-citizens.

THE CRISIS: A GLIMPSE OF THE WAY OUT

(Continued from first page)

materials than an African province. The time seems ripe for currency stabilization.

Tariff barriers must somehow be moderated. The present American program of reciprocal tariff reduction is contributing to the peace of the world as directly as is the American attempt to control the munitions traffic. If and when people can move again freely from country to country, difficulties will be still further reduced.

But currency stabilization, reduction of tariff barriers and the restoration of the free flow of goods, services and people, require time. Meanwhile, Italy must be shown a hole to crawl out through if a peaceful solution is to be accepted with good grace. There is a perfectly amazing growth of public opinion favorable to an extension of the Mandate system, whereby the guardianship, under League supervision, of backward peoples and undeveloped areas of the earth's surface will be shared by more nations. At present France and Great Britain have the lion's share. It is quite seriously suggested, even in conservative British circles, that some British colonies be placed voluntarily under League mandate, and that the mandates for some at least of the former German colonies be transferred to Italy, and perhaps to Germany, also. Presumably special guarantees would have to be worked out, as both Italy and Germany have been given doctrines of white supremacy which augur ill for the dark-skinned natives turned over to their unchecked mercies. Eventually it is even hoped to develop, through the League, an effective international administration of colonial areas,

thus putting an end to the imperial rivalries which still threaten the peace and security of mankind.

"What the world needs," said Mussolini in a private interview two years ago, "is the free movement of goods, of services, of credits and of people." In an address to the world last spring, Hitler said essentially the same thing, adding that Germany was adopting measures of economic self-sufficiency as emergency measures, until the divisive economic policies of the world are changed.

It is because of the violent political consequences of inadequate economic policies that isolation is today impossible, no matter what fiction of isolation the Senate of the United States may promulgate. It is because the only hope for lasting peace lies in effective economic cooperation that the League of Nations will continue whether or not it succeeds in stopping the present conflict between Italy and Ethiopia. But the preservation of our civilization demands that effective economic cooperation be not postponed too long.

Geneva, September 9, 1935.

INTERNATIONAL IRONY

Soviet Russia stands for peace, condemns imperialistic war, organizes, through the Comintern, work against war and fascism. Soviet Russia is selling to Mussolini most of the oil he is using for naval and commercial vessels, and for the Italian armed forces, on the Ethiopian adventure.

Officials of the Union of South Africa have stated that it will never permit the use of its citizens for a foreign war. From the Union of South Africa comes much of the meat being used by Mussolini's invading army.

Canadian statesmen of all parties have decried the march on Abyssinia. The Canadian Pacific ships, *Melita* and *Minnedosa*, has been sold to Mussolini to transport troops.

The United States government has passed a neutrality act which prohibits the shipment of war munitions; its spokesmen have decried the piling up of

war profits. Our business interests have expressed jubilation over increased production in steel, partly due to export for the Italian army, and over rises in the quantity and prices of scrap iron exports, chiefly sent to Italy, Germany and Japan.

Great Britain deplores Mussolini's aircraft and Italy's menacing operations with Ethiopia in mind. Britain's official representatives at the disarmament conference killed a plan to ban aerial bombardment of colonial peoples; and according to House of Commons documents, government officials issued during the six months ending about August 1 permits for twenty-six airplane flights of Italian planes over British Somaliland.—Nofrontier News Service.

PRIZES FOR POSTERS

We need an unlimited number of posters, cartoons, banners and slogans for Community Peace Parades next Armistice Day. We offer three prizes of \$5 each for the best looking posters made according to specifications furnished upon application to the address below. Such a prize will be awarded to the most attractive poster made in each of three different age groups — under fourteen, from fourteen to eighteen, and above eighteen years of age. All posters offered become automatically the property of the Peace Parade Department for future use in parades and exhibits. Apply at once on post card for your slogan and instructions as to size and kind of material required. Address: Peace Parade Poster Department, care of *Friends Intelligencer*, 1515 Cherry Street, Philadelphia, Pennsylvania.

"THE WORLD IN ARMOUR"

This sonnet is from William Watson's poem with the above title, and, though dead, he yet speaketh truly of the situation:

A moment's fantasy, the vision came
Of Europe dipped in fiery death, and so
Mounting re-born, with vestal limbs
aglow,
Splendid and fragrant from her bath of
flame.

It fled; and a phantom without name,
Sightless, dismembered, terrible, said:
"Lo,

I am that ravished Europe men shall know
After the morn of blood and night of
shame."

The spectre passed, and I beheld alone
The Europe of the present, as she stands,
Powerless from terror of her own, vast
power,

'Neath novel stars, beside a brink unknown;

And round her the sad kings, with sleepless hands,

Piling the faggots, hour by doomful hour.

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OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

"FOR SUCH A TIME AS THIS"

Editor, THE AMERICAN FRIEND:

In your editorial, "For Such a Time as This," appearing in the issue of August 8, I notice you refer to, and elaborate on, the criticism that the paper "is too much taken up with the things of this world." Possibly I failed to make myself entirely clear and should write a few words in explanation.

I do believe the church should devote a reasonable portion of time and effort to social service and to the great moral issues, reforms, etc. This has ever been the conviction and policy of Friends—and certainly rightly so. But should this be made the first and primary object of the church?

John tells us that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." And it was Christ, himself, who said to Martha, "But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her." Other things, though ever so dear and cherished so fondly, may be taken away. But, thank God, the "one thing needful" is age-abiding and will survive the wreck and disintegration of worlds.

And does not the whole New Testament make it very clear that Christ's great and primary purpose in the shedding of his own precious blood on Calvary's cross, without the gates of old Jerusalem, where he who knew no sin bore the sins of the whole world in his own body on the tree, was that man might be "born again," and might be redeemed from the power and penalty of sin and be made "heirs of God and joint heirs with Jesus Christ?"

How many millions of precious souls throughout the world and how many precious souls all around us, souls for whom Christ shed his own blood, are going out into eternity without God and without hope! Oh, that the church of the living God, the church purchased with his own blood, might in this age of unbelief, of pleasure-seeking, and of multiplication of crime get such a vision of the crucified, buried, risen, and glorified Christ, together with a vision of the everlasting need of a world "dead in trespasses and sins," that it would go out in the power and energy of the Holy Spirit, as in the days of the early apostolic church and in the days of Martin Luther, George Fox, and the Wesleys, and proclaim the glad message of salva-

tion from sin through repentance and faith in the shed blood of a crucified and risen Christ. Then certainly a great multitude of souls would be born into the kingdom and be made new creatures in Christ Jesus. From its very inception, on that great day of Pentecost, all down through the centuries, where the church has really travailed in spirit and met the conditions, such has ever been the result.

Yes, I certainly believe in social service and in an earnest and prayerful effort for the betterment of moral conditions. But only God himself understands and can interpret the world's vast and inexpressible needs. Can we hope for much permanent improvement while such an overwhelming proportion of the great world of humanity is going on in sin and selfishness, with the heart and very center of life entire strangers to the great Prince of Peace and to the great principles enunciated in the Sermon on the Mount?

With due respect to everyone, some of us cannot believe that this nation, along with the other great nations, will be able through human effort and planning to deliver itself from the depression and great world crisis. This nation, which from the days of the Pilgrim fathers, has had the open Bible and the resultant gospel light, together with the evangelical nations of the world, must cry out with Israel of old, "The Lord, he is God; the Lord, he is God." Then may we expect deliverance.

May I entreat each one of us, who possibly may not have done so yet, to unite at once with the thousands of God's children, who throughout this land, are praying mightily to God that he may for Christ's sake send a great national and world-wide revival, a time of spiritual quickenings. Without this gracious bestowment of divine aid, nothing can meet the momentous needs of a perishing world.

J. WEBSTER PEGG.

Graham, North Carolina.

PACIFISM BEGINS AT HOME

Editor, THE AMERICAN FRIEND:

Many folks who style themselves pacifists, are not Christian. The word pacifist is a combination of the Latin noun, *pax*, meaning peace, and the verb *facio*, to make. Thus a pacifist is a peace-maker. Every Christian should want to be that because, according to the words of Christ, there is a definite blessing arising from the labor of peace-making. And

peace-making is real labor. It involves being patient when others are impatient, kind when others are unkind, sinless when others are sinful.

Christian pacifism should begin first of all in the home. There it is that many situations arise that may bring on conflicts, arguments and disputes. If one can be a Christian peace-maker at home, he is then well prepared to be a peace-maker in larger spheres of influence.

That there is an urgent need for peace-makers to exercise their influence in the world at large, is all too evident. There is also a very important field of activity for the Christian peacemaker within the church itself. Practically every honest observer will admit that the church has no greater handicap than its own internal disputes, divisions and lack of co-operation. A great cloud of misunderstanding arising from theological controversies, unwise policies and narrow, self-centered attitudes, seems to rest upon the church as a whole. In the early church the beginnings of trouble were cleared away by a Church Council in which everyone present submitted himself to the leading of the Holy Spirit. A return to the same plan might help substantially to improve the present condition of the church. At any rate, the Christian who is a real pacifist will direct his energies to helping the church keep the unity of the Spirit in the bond of peace.

GARLAND HANSON.

San Diego, California.

ON FRIENDS WRITING WILLS

Editor, THE AMERICAN FRIEND:

In a recent issue of the *Christian Century*, page 1092, there is a caption: "Presbyterians Launch Will-Writing Campaign." I wonder if the coming Five Years Meeting could not start something similar. The object of the Presbyterian campaign seems to be to get members to make their wills. I am thinking more particularly of getting Friends to have something in their wills for our church enterprises, such as our colleges, mission work, the Service committee, etc. Even when the estate is small, why should not a percentage of it be left to those enterprises? In some cases there are no children or other dependents, or they are not in need.

This whole question of inheritance is in the air today. The government is taking a larger share of the large estates. Justice Holmes set a noble example by leaving one-half of his estate to the government which he had served so long.

It seems to me that this would be a very proper subject or project for the officers of the Five Years Meeting to handle.

W. IRVING KELSEY.

Whittier, California.

SOME OBSERVATIONS OF A WAYFARING FRIEND

BY ANNA GRISCOM ELKINTON

Attendance at one-half of the twenty-eight Yearly Meetings of Friends held on the American continent is not a bad record for one year. These included all the Baltimore, New York and Philadelphia Yearly Meetings, three in Canada and five in Ohio, Indiana and Illinois. They represented all types of Friends—Five Years Meeting, General Conference, Conservative and Independent. While it is true that no profound understanding of the problems of the various Yearly Meetings can be gained without residence in the neighborhood and attendance at the local meetings, certain impressions are received from only a few days spent at a Yearly Meeting.

The reason for this unusual effort was to be present, as Chairman of the Friends World Conference Committee, when the report of that committee was presented to the Yearly Meeting, in order to supplement it by personal explanation and emphasis of certain objectives and plans. With four exceptions all the Yearly Meetings visited had already appointed members to serve on the World Conference Committee. Two of these have now named Friends to represent them. This leaves but six of the American Yearly Meetings and two others without official appointees, out of the forty-two Yearly Meetings of Friends throughout the world, the most all-inclusive committee that has ever participated in any Friendly undertaking.

The opportunity was courteously extended me at every place visited, to speak before the Yearly Meeting on the proposed World Conference of Friends to be held in 1937, including the two Meetings where considerable opposition existed to any activity which included all Friends. It is significant that the friendly spirit was manifested everywhere by individuals, and un-officially by those Yearly Meetings where official action might reveal barriers to fellowship. Minutes were read from my Monthly and Quarterly Meetings and in every instance returning minutes granted.

There can be no doubt that Friends in America are widely diverse in forms and practices as well as theology, but this friendliness of individuals and an earnest desire to know the will of God and to do it were characteristic of each Yearly Meeting visited. The two main objectives of the World Conference of Friends could well be endorsed by all Friends everywhere, viz: (1) "To seek for a clearer vision of the Kingdom of God, and a new and deeper spiritual baptism both individually and corporately"; (2) "To seek the opportunities for converting this vision into social action in the face of the problems of Christian living in the world today." Varying

emphasis would be placed by the evangelical and the liberal Friend on the relative importance of faith and works in this two-fold program, but both would acknowledge that every Christian individual and every Christian group must combine these two elements for effective Christian living.

Though variety may be "the spice of life" and is certainly inseparable from it, it should not be possible for such variance to exist among Friends as I found in one place where at one meetinghouse I attended a revival service at which the emotions were stimulated by the well known tactics of professional evangelists, and shortly after went to the meetinghouse of another group of Friends only a few blocks away where the plain bonnet and intoned sermon of a hundred years ago were still in use.

American Quakerism desperately needs a band of not only sixty "Publishers of Truth" but of sixty times sixty. We need open-minded, consecrated men and women Friends dedicated to the service of sharing with others, and receiving from others, in the spirit of love, their knowledge of God. These modern "Publishers of Truth" must proclaim untiringly the challenge facing all followers of Christ to be changed men and to change unrighteous social conditions. Eastern Friends should go west and north and south. Western Friends should go east as well as north and south, and northern and southern Friends should circulate everywhere. Only by such interchange of thought and experience can we hope to answer the call of the many "seekers" in our land for an interpretation of Christianity that combines all of the essential elements of Quakerism. No one group of Friends in America today can adequately answer the challenging question of the modern Seeker when he asks, "What is Christianity as interpreted by Friends?" Our divisions have caused us to over-emphasize certain essential truths to the detriment of others just as essential, and this emphasis has been differently placed by the different groups. Only as we see the message of the Society of Friends as a whole, modify the excessive emphasis and strengthen the weaker elements will we in America be able to answer the troubled and puzzled searcher for truth concerning our Quaker faith and practice.

This unification of our minds and spirits will come best, I might almost say will come only, through inter-visitation and the contact of God-filled spirit with spirit. There is that which transcends and underlies all forms and all words. Where the latter may cause misunderstanding and division, the loving spirit of Christ in the heart of man is an interpreting and unifying power. It takes the spirit of love and the Grace of God to visit understandingly and helpfully,

meetings alien to one's accustomed thought and practice, but if such visits are undertaken in the spirit of the Master, with openness of mind and without self-consciousness, a blessing will rest on both the visitor and the visited. The 1937 World Conference of Friends will do much to create a more complete understanding of our Friendly message, but the Friendly messengers are needed now and afterward. Will you be one?

Moylan, Pennsylvania.

ANNIVERSARY OBSERVED BY BATAVIA MEETING

The Batavia Friends Meeting located at Bushville, New York, near Batavia, held a sixtieth anniversary celebration on Sunday, September 15, commemorating the building of the meetinghouse in 1875. The usual meeting for worship was held in the morning with George H. Wood, pastor, preaching on the text, "The stone which the builders rejected, the same was made the head of the corner." The meetinghouse was comfortably filled with over one hundred people. The Sunday School was held while the women prepared the dinner which was served in the dining room to about one hundred and twenty-five persons. The afternoon meeting was devoted to historical facts about Batavia Meeting, to recognition of visitors, and to the reading of letters from non-residents who could not be present.

Eight people who had attended the dedication sixty years ago were at the celebration. Among them was Charles A. Williams, a former mayor of Batavia, who gave his recollections of the early days of the meeting which was first held in a private home and later in a school house. William Potter was the inspiring leader of the early days, whose efforts culminated in the building of the meetinghouse and parsonage. Among those who were present at the original dedication were David Updegraff and Luke Woodard, well known Friends of fifty years ago.

In her historical review, Clara Williams brought out that subsequent to the first pastorate of Mary Jane Weaver, William Dean, Thomas Sprague, Hannah Leggett, Anna S. Leggett, and Grace Wood Shepard served the meeting as pastors. After the death in 1934 of Grace Shepard, her brother, George Wood, became pastor.

Batavia Meeting has experienced a revival of interest in the community, and Friends who travel along route 5 between Buffalo and Batavia should be on the lookout for new signs which have been placed along the highway on either side of the meetinghouse, as well as on the meetinghouse itself, to let the world know that the Friends Meeting has a place of service along the busy highway of life.

A JOYOUS HOMECOMING AT WEST ELKTON

These are happy days of reunion for meetings as well as for families. Sunday, September 22, was such a day for West Elkton, Ohio, Meeting. It is in Whitewater Quarter of Indiana Yearly Meeting, and is located about forty miles southeast of Richmond. West Elkton is one of our older meetings in this section, its neighborhood having been settled by Friends early in the nineteenth century, about the same time that the Richmond area was reached by Friends who had followed the North Star from out the Carolinas. It is situated in a rich and rolling countryside, lovely to the eye.

In a slightly location stands the substantial brick meetinghouse, surrounded by protecting trees. Friends have recently redecorated the large meeting room so that the freshness and beauty of the interior matches the loveliness of the surroundings. In token of the achievement, the Friends declared a home-coming day, inviting former members and friends to rejoice with them. Their sister meeting of Salem, near Cottage Grove, across the State boundary line, accepted in toto, adjourning their meeting and attending in a body, led by its pastor, Elmer L. Portis.

James Swander, shepherd of the West Elkton flock, was host plenipotentiary, radiating a friendly welcome to all. The attractive meeting room was well filled for the meeting for worship at ten-thirty, when the message was brought by the writer on the theme of risk as a prime factor in spiritual progress.

The oldest home-comer present was George N. Hartley of Fountain City, well known minister, missionary and educator, who was born in the West Elkton community ninety-one years ago. In characteristic and felicitous manner he related one chapter in the history of the meeting which had to do with the opening of the first Bible School, in 1835. A very young man in the community had a concern to teach the children and asked for the use of the meetinghouse. A committee, which was appointed to interview him, reported that while it could not see that any harm would come from such a school, the members were hesitant over possible unforeseen results and recommended against granting the request. For some months the very young man, assisted by a still younger woman, held the school in a private home, until the aforementioned cautious Friends, finding nothing amiss in the project, allowed the use of the meetinghouse. One of the "unforeseen results" was that the young Bible School teachers were married and became the parents of one George N. Hartley, who, from the time he lay as an infant in his mother's lap when she

taught her Sunday School class, down to the year of our Lord 1935, has never missed being present at Sunday School unless circumstances were such as to prevent his attendance.

West Elkton Meeting was thus a pioneer in developing the Bible or Sunday School as a means of Christian nurture. Typical of Friends meetings of an earlier day, it had its own day school near the meetinghouse, expanded later into West Elkton Academy, which was maintained for a good many years.

Another interesting recital was given by George Hartley's wife, Emma Hartley. Her reminiscences had to do with a later period when she came to West Elkton as the wife of Hiram Wollam, one of the very first to serve the meeting in a pastoral capacity. It was a transition time generally, and she told with feeling of the removal of the facing benches, the recognition of the Christian Endeavor Society, and the gradual introduction of music in the meeting. In this connection another home-coming Friend related how as a girl she had driven over the neighborhood with horse and buggy and raised money to buy an Estey organ. She did it by selling, for twenty-five cents each, photographs of the interior of the meetinghouse taken just prior to the removal of the facing seats. Milton S. Roberts told us afterwards that he helped carry the new organ into the meetinghouse. Thus, in the meeting, and later in conversation under the trees, Friends reviewed the experiences of days long gone, while preparing for the tasks yet ahead.

By no means the least attraction of the day was the more than bounteous dinner served on the meetinghouse lawn. The culinary craft of West Elkton and Salem Meeting cooks was thoroughly demonstrated, full appreciation of which was amply proved in the most convincing manner.

A welcome guest of the day, and a very appreciative observer, was a Presbyterian minister, Gordon Lang, at present living at West Elkton with his son, the Principal of the public school there. He has preached acceptably now and then for West Elkton Friends. We found in him a rich fellow-spirit, and the fellowship we had with him was an earnest of the true spirit of home-coming which is as inclusive as the "wideness in God's mercy, like the wideness of the sea."

W. C. W.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, \$1.50 up. Restaurant service if desired.

FROM CHINA'S SACRED MOUNTAIN

BY ROBERT L. SIMKIN

I am writing from a mountain about four thousand feet high which is near to Mount Omei, perhaps eleven thousand feet high, one of China's sacred mountains. Twenty-five or thirty years ago missionaries began to build bungalows on this lower mountain. This year there are more than a hundred in this community. We were here ten years ago and went to the Golden Summit, a journey occupying three days going up and two days returning. This year we do not plan to go, as we hope to be here again in three or four years and plan to go then when the children will be old enough to remember it better. We have taken a one-day trip to a beautiful gorge and expect to take one or two others before we go down. Returning to Chengtu, we shall have half a day by chair and about a week by boat upstream from Kiating. The return journey from Omei is much less convenient than from White Deer Summit where we usually go. Since we could not go to White Deer Summit because the Communists were too near, we are very thankful that we could come here. It has been very hot since we came, and we fear that those who remained in Chengtu are having a bad time.

General and Madame Chiang are also spending the summer here. They have built and opened near the foot of the mountain a military school or encampment at which successive groups of officers receive three weeks of intensive military training. The aggression of Japan in northeast China has made a very tense situation in which the possibility of war is very real. Undoubtedly the increasing attention which the central government is paying to Szechwan and Chengtu is in part due to the necessity of developing some section of China which would be less accessible to Japan's army and navy in case of conflict. It seems likely that General Chiang will make his headquarters in Chengtu for at least a year or two.

Two months ago there was a distinct movement, "Szechwan for the Szechwanese," fostered perhaps by the feudal military leaders whose power was threatened by the coming of the central authority. Just at this juncture, one of the most respected old Chinese scholars in Chengtu issued an open letter contrasting in most scathing terms the misrule of recent Szechwanese warlords with the beneficent rule of eastern Chinese rulers in Szechwan in ancient history. Perhaps because of this letter, and also because of the active presence of Generalissimo Chiang in Chengtu, the anti-federal movement did not prevail. Several of the very powerful feudal military leaders have been called to account, and the whole

military system of the province is being reorganized. Unfortunately the central government also uses military force in carrying out its policies, but its rule is vastly superior to anything we have had, for it is not *merely* a military government. General and Madame Chiang are earnestly pushing all sorts of reforms which will mean much to the province if they are given time enough to work them out. There is evident a spirit of hope and confidence among the best people such as we have not seen before. It is most interesting to be here during these important developments and to feel that one is having a part in training some of the men and women whose cooperation is essential for success.

Chengtu, West China.

TWO BUSY MONTHS FOR WABASH FRIENDS

Friends at Wabash, Indiana, have been busily engaged for the past two months in carrying out various church activities.

In July, Wabash County celebrated its Centennial birthday, and since the Quakers had a part in the making of the early history, the meeting helped with the festivities. The monthly meeting appointed one committee to portray a scene in the pageant depicting the Underground Railroad. This scene won first mention. Another committee planned a beautiful missionary float which received much favorable comment. The Sunday School children, dressed in old-time Quaker garb, marched in the parade and received one dollar of the prize money. Cecil Mills, a very active member of the meeting and the Community Service Director in Wabash, was given much praise for the success of the Centennial.

Sunday, September 22, was a day of rejoicing. Rededication services were held with Errol T. Elliott of Richmond as the speaker at the morning meeting for worship. He brought a soul-stirring and helpful message. In the evening the history of the Meeting in pictures was shown by the projection of old photographs of individuals and groups who had been connected with the meeting in former years.

These services climaxed a strenuous month's work which was accomplished under the direction of the trustees, Paul Stouffer, Nathan Gilbert, Henry Jenkins, Clinton Peebles, Charles Gift, Henry Stouffer, and Willard Sampson. The heating plant had been put in good condition, the cement steps and tower rebuilt, the interior redecorated, the seats and floor revarnished, a new aisle carpet put down, and a new indirect lighting system installed in the main auditorium, all at an approximate cost of sixteen hundred dollars.

September 29 was observed as Promo-

tion day, while October 6 will be Rally day in the Sunday School. The meeting is looking forward also to November 6 when the annual convention of the Indiana Yearly Meeting Missionary Union will convene in Wabash.

With all of these encouraging beginnings, Wabash Friends are anticipating a very helpful and successful year's work with Clyde and Lenna Watson as pastors.

A WEDDING AFTER THE MANNER OF FRIENDS

In our last issue appeared the customary announcement of a wedding—a double wedding in this case—which occurred ninth month, seventh, at Salem, Ohio, when Frances R. and Alice S. Stratton, daughters of Ed. F. and Clara F. Stratton, were married to Russell J. and Marion A. Emmons, respectively. Meantime we have a description of the wedding written by Leslie D. Shaffer of Cincinnati, one of the Friends present. Not for the purpose of giving additional details but to convey, if possible, something of the spirit of a wedding conducted entirely “after the manner of Friends,” we give these excerpts from his account.

“The guests assembled in the extremely plain meetinghouse with its dividing partition raised so that all who entered might form one assembly. The bright September sun burnished the clear glass windows through which the still green leaves on the trees in the yard could be seen. The soft mellow light fell across the quaint benches and a fragrant odor of wood-smoke filled the room with a pleasant incense. It seemed a place remote from the busy throbbing world we know with all its glamour. Many of the older Friends, dressed in the traditional Quaker costume with plain black bonnets and broad brimmed hats, were seated on the facing benches. Their impressive presence gave a tone of dignity and reverence to the gathering. As the last guests arrived, a hush and deep silence fell upon the waiting group.

“No wedding march announced the arrival of the bridal parties, but two little children entered and were followed by Alice and Marion and two attending couples. When this party was seated, two other little children led the way for Frances and Russell and their attendants. A sweet spirit of sincerity and winsomeness was suggested by the smiling, bright-eyed children. The low humming of the locusts was the only sound of music. There were no flowers carried by the bridal parties, nor were any used for decorations. There were no bridal veils. The customary wedding accessories were discarded, but none failed to feel the veil of the Spirit settle upon all who sat with reverently bowed heads. The silence increased until it became a reson-

ant hush of awe. With clear and distinct voices touched with the glow and warmth of heart fire, the contracting parties repeated their wedding vows. No rings were used in the ceremony as symbols of wedded spirits. The spoken words were adequate. Kindred spirits had embraced and their hearts united. Tokens of the occasion were presented after the service.

“When the vows had been recited, a gratifying silence again gripped the meeting, and, after a due meditation, the certificates were read by two uncles of the brides. These certificates were of unusual interest because the bridal couples had given them an individual touch in their preparation. They were hand-fashioned and revealed master craftsmanship. The certificate for Frances and Russell had been typed and was mounted in a finely tooled leather cover in book form. The certificate for Alice and Marion was fashioned into a scroll. The wood in the scroll was a piece that had formerly been a part of the hand-rail of the facing bench in the Elkrum Meetinghouse. Marion had printed the certificate by hand in beautiful Old English lettering with attractively decorated initials. Time and deliberation was manifest in the careful and thoughtful preparation of these pledges. They represented vows that had been given mature meditation.

“The reading of the certificates completed, there followed a fitting period of silence. No other word of counsel or advice was spoken. No other words seemed necessary to an occasion so full of spiritual significance. Kindred spirits were wedded in the presence of the Divine Spirit of Love. In the presence of the Lord and with Divine assistance, these new lives were begun. The wedding parties withdrew from the meeting which continued in worship for some moments afterward. Gently the meeting was broken. There was no boisterous shower of rice or confetti for the departing couples. The ceremony was concluded with the same solemn dignity with which it had begun.”

TO FURTHER PLANS FOR WORLD CONFERENCE

The Autumn meeting of the Friends World Conference Committee will be held at Richmond, just preceding the sessions of the Five Years Meeting. Sessions will be held Monday evening, October 21, and Tuesday morning, at the meetinghouse at East Main and Fifteenth. Plans will be further matured for the World Conference to be held in this country in the summer of 1937. It is expected that fraternal delegates to the Five Years Meeting from abroad will be present at the Committee meeting. Whether members of the Committee or not, all interested Friends are invited to be present and participate in the discussion.

QUAKERDOM • AT • LARGE

Murray C. Johnson, for several years the energetic, resourceful pastor of Spring Garden Street Meeting in Greensboro, North Carolina, is entering aggressively upon his duties as Field Secretary of North Carolina Yearly Meeting.

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Avery D. and Eleanor Dungan Weage, who have been in charge of the work at Clinton Corners, New York, and their three children inspected the Central Offices on September 27. They were on their way to Chicago where Avery Weage plans to finish his course in the Chicago Theological Seminary this year.

* * * *

Anna B. Thomas of Baltimore has just returned from spending some months with relatives in England. She was accompanied home by her sister, Elizabeth B. Emmott, "under concern," says the Homewood Meeting news letter, "to make a religious visit in Baltimore and North Carolina Yearly Meetings."

* * * *

Ira H. Woodward of Haviland, Kansas, uncle of the Editor of THE AMERICAN FRIEND, accompanied by his daughters, Maude Woodard (No, this is not a typographical error—she is the wife of a Woodard) of Wichita, and Madge Bevan, and the latter's husband, Arthur Bevan, of Haviland, were recent callers at the Central Offices when visiting relatives in Indiana.

* * * *

Among New England Friends who have gone down to the sea in ships this past summer are Josephine H. Carr of the East Parsonfield, Maine, Meeting, and Bessie Smith of Methuen, Massachusetts, who visited points of interest in England, Scotland, Ireland, and Wales. George G. and Lyra Trueblood Wolkins of Newton Highlands, Massachusetts, are enjoying a vacation in Bermuda and the Lesser Antilles.

* * * *

Dr. E. Ruth Hull, who has been a medical missionary in Chhatarpur, India, for nearly seven years, is now home on furlough at Central City, Nebraska, with her father, Dr. S. L. Hull, who is past eighty. A reception for her was given at the Friends Church, September 11. Dr. Hull is a graduate of Nebraska Central College and of the University of Nebraska Medical College. During her furlough she will take a course in the University of Pennsylvania.

* * * *

Friends School, Wilmington, Delaware, has been the recipient of a gift from anonymous donors amounting to some-

what over one-half the cost of a group of new school buildings which, it is planned, will be built in the hills northwest of Wilmington, on land given to the school some years ago by Mrs. William P. Bancroft, now deceased, and her children. This gift was made conditional upon the use of the land within a specified time, now close to expiration, and this recent gift will do much to complete the building fund which must be raised before actual replacement of the present school buildings is begun.

* * * *

John Franklin Brown, a New York Friend, resident at New Rochelle, brother of Marianna Brown, prominent Friend of Western Yearly Meeting, is one of the authors of a new Macmillan textbook, "Home and Family," which, it is safe to predict, will be widely used in high school classes dealing with present-day problems of human relations. J. Franklin Brown, at one time Vice-President of Earlham College, has been for many years connected with the educational department of the Macmillan Publishing Company and has written several books dealing with the secondary schools of this country. He is ably qualified to aid in the compilation of this interesting and helpful book which considers the high points of home and family life and which suggests, both by example and precept, methods of dealing with the problems of the art of homemaking.

* * * *

In honor of the fiftieth anniversary of the opening of Pacific College, the twenty-fifth anniversary of the coming of Levi T. Pennington to that institution as president, and the forty-seventh anniversary of the founding of the paper, the weekly Newberg, Oregon, *Graphic* issued, September 19, a special number devoted to a review of the educational progress made in the Friendly town of Newberg. Editorial columns, pictorial displays, and news stories were utilized in the setting forth of President Pennington's achievements and in the presentation of the history of the College from its beginning in 1885 as Friends Pacific Academy down to the present when, "a great little college under a great leader," it confidently looks forward to the day when, a plant of sixteen buildings, it will house a faculty of fifty professors ministering to the needs of a student body of five hundred.

* * * *

Cecil E. and Esta Bedford Haworth are at present in charge of the work at

Poplar Ridge, New York. Cecil Haworth has been making a special study of agencies educating for marriage relationships and homemaking, having taken that subject for his Master's thesis at Boston University last year. The thesis is being used by a group of lawyers, physicians, ministers, and educators in metropolitan Boston as a basis for discussion in their monthly meetings, in an attempt to think through certain problems related to their professional attitudes. He has prepared two courses on "Preparation for Marriage and Homemaking," one suitable for credit for college students, and one of a more limited and popular nature. The gist of one of the chapters of his thesis has been accepted by Dr. Robert L. Kelly for publication in an early issue of the *Bulletin* of the Association of American Colleges.

* * * *

"In appreciation of service to boyhood," read the caption on the scroll given to B. H. Truman—affectionately known as "Dad" to the thousands of scouts who have profited by his long volunteer service as a teacher of nature-lore—in the course of a luncheon arranged by the Trefoil Club of scout leaders of Minneapolis, Minnesota, in honor of his eighty-sixth birthday, September 17. The scroll, signed by scores of scouts and officials, was presented with fitting words of tribute by the president of the Veteran Scouts' Association. George S. Wycoff, former scout executive, announced that he had prepared a permanent testimonial to "Dad's" years of unselfish service in a book, now in the hands of publishers, which recounts many interesting phases of his life-work, and reveals the kindly philosophy of this man whose service to scouting has "made thousands of lives richer, enabled thousands of boys to live closer to the creator of all nature, and helped thousands to become trustworthy, loyal, helpful, friendly, and kind." "Dad" Truman is a Friend—a member of Minneapolis Meeting.

NEWS OF OUR MEETINGS

Norval E. Webb, who has been pastor at Plainfield, Indiana, for several years, is taking up the work at Clinton Corners, New York.

* * * *

John Howard has removed from Tryon, Oklahoma, to Riverton, Kansas, to take charge of a community center work, with the Friends meeting as the only

church in the town. With the large number of men employed in the electric plant there, said to be the largest west of the Mississippi, he finds a great opportunity for service.

VISITORS AT PORTLAND QUARTERLY MEETING

Accepting a cordial invitation, a large delegation from the Van Wert, Ohio, Quarter, including ministers, officers, young people, and others, motored to Portland, Indiana, to attend Autumn Quarterly Meeting, September 14. We received a royal welcome and were given the privileges of the day.

The Quarterly Meeting was a time of rich blessing. The reports showed real work being accomplished along spiritual lines and the "stock" money all paid. The business sessions were held in the love and unity of the Spirit.

At the noon-hour all were invited to the shady lawn where long tables were spread with a bountiful chicken dinner and accompaniments. It was truly "a feast of fat things," and the fellowship was delightful.

In the afternoon the various ministers, about a score in all, were seated on the platform and were encouraged to use their liberty. Short talks were given by several. The sermon was delivered by William Wright, the blind preacher of Rockford, Ohio, and was vital, inspiring, and transforming.

The meeting closed with a praise service which swept through the audience victoriously; large numbers testified and all radiated gladness.

The auto trip through God's outdoors, the beautiful autumn day, the helpful services, the friendly fellowship, and the divine favor linger in memory's gallery.

MILLIE H. LAWHEAD.

Van Wert, Ohio.

MARJORIE HELEN SMITH

From Commencement to conclusion, from graduation to final promotion. Such it was for Marjorie Helen Smith, who died September 14 in the Indianapolis City Hospital, in which she had just completed training for a career of service.

She was born at Fountain City, Indiana, December 10, 1912, the daughter of Fred E. and Mary Lawrence Smith. Her father being an active minister, she received her education in schools of various towns in which he had pastoral service—New Providence, Iowa; Amboy and Jonesboro, Indiana—completing her high school work at Spiceland, the present home of the family.

For many years her ambition had been to become a nurse, feeling a divine call to this field of service. In that spirit she entered the Nurses Training School in the Indianapolis City Hospital in 1932, where she spent three happy years of

training in which she devoted herself unstintedly to helping others while perfecting herself in her chosen work. Converted in early childhood, she had high ideals which she faithfully exemplified in her daily associations. Thus, while making an enviable reputation as a very proficient nurse, she made her impress upon the lives of her companions. Evidences of her influence have multiplied as the girls in training with her have spoken and written of her fine contribution to their lives.

Following an emergency operation on August 30, Marjorie battled bravely for life, aided by the best skill which doctors and nurses could render. Naught



availed, however, and the uniform which she had just attained the right to wear became her shroud. Besides her parents, she leaves an older sister, Olive.

Funeral services were held September 17, in the Spiceland meetinghouse. Many Friends and ministers from over the Yearly Meeting were in attendance, and several gave tributes to Marjorie's life and devotion, following the very appropriate message given by Aaron Napier. Some thirty nurses and nurses-in-training from the Indianapolis hospital attended in a body, and their participation as bearers of the wealth of floral offerings which beautified the room was as impressive as it was touching.

FOR SALE

Four-room, plastered house, electricity, water, fruit, pasture. Almost 2 acres, near Friends Academy. R. J. Moon, Greenleaf, Idaho.

PENDLE HILL NEWS

The English visiting lecturer at Pendle Hill School this Winter will be Herbert I. Waller of York, who has been intimately associated with Woodbrooke during recent years. His course on Quaker Biographies will be given on Monday and Thursday mornings until Christmas.

Richard B. Gregg, author of "The Power of Non-Violence," will serve as Acting Director of Pendle Hill for the ensuing year.

A seven-week extension study group is being offered by Pendle Hill to a limited number of communities. The purpose is to encourage the reading and consideration of some significant book under the leadership of staff, Board members, or able former students of the School. Any one of four different courses based on the following books may be selected: "The Power of Non-Violence" by Richard B. Gregg; the Journal of John Woolman; Christian Life, Faith and Thought in the Society of Friends (London Book of Discipline—Part I); "Speaking of Religion" by Bruce Curry.

Willard and Christina Jones of West-town School may also be called upon for one or two short courses interpreting the Hebrew prophets in the light of modern conditions in Palestine.

ANNUAL HOMECOMING AT WINCHESTER

Sunday, September 22, was an ideal autumn day for the annual homecoming of the Winchester, Indiana, Friends Meeting, which was planned by the pastor and his wife, Aaron and Inez Napier, and by the members. The meetinghouse was beautifully decorated with flowers. A bountiful carry-in dinner, supervised by the Ladies Aid, was enjoyed between sessions.

Oscar G. Puckett, in happy mood, gave the address of welcome to the many out-of-town guests. Aaron Napier read a poem, "Homecoming," written by Dallas Bailey, a young Friend who has been ill for a long time. Appropriate music brightened the day; it was furnished by the orchestra and choir in the forenoon, by a male quartet during the dinner hour, and by Esther Thomas Overman, who led the congregation in its singing of old-time hymns and sang a solo, in the afternoon service. Letters were read from former pastors and members who were not able to be present at the homecoming.

Winchester Friends were very happy to have with them three much-loved ministers who brought messages which were deeply appreciated: Charles E. Hiatt, a former pastor, who gave the sermon in the morning meeting for worship; Ira C. Johnson, Clerk of the Quarterly Meeting when Charles E. Hiatt was the pastor at Winchester; and William J. Sayers, also a former pastor, who delivered an

address in the afternoon service. During the pastorate of the latter, four young men went into the ministry from the Winchester Meeting: Herbert Huffman, Perry Bantz, Clyde Watson, and Arthur Love.

FRIENDLY NOTES FROM FRIENDSWOOD

To welcome their new pastor, Fred R. Newkirk, and his daughter, Mary Elizabeth, members of the Friendswood, Texas, Meeting gave a reception in their newly-painted and reconditioned parsonage. The former pastor, Harold A. Selleck, and his wife have been released in order that they may take up the work at Bay Shores. Prior to their departure they were given a farewell tea at which they received many gifts.

In spite of the fact that it occurred during the busy fig season, the August Quarterly Meeting held at Friendswood was well attended, and interest was manifested in all its sessions.

The young people of the meeting have been active recently. During Quarterly Meeting, the Christian Endeavor Society held a union service with the Bay Shores Society, and at the August Bi-County Christian Endeavor Rally, at Danbury, won the silver cup given for points in efficiency. . . Harold A. Selleck and two Friendswood young Friends were invited to represent Friends at the State Convention of the Youth's Alliance, which met in Houston, Texas, August 28.

COMING TO THE FIVE YEARS MEETING?

SOME FACTS FOR DELEGATES AND OTHER ATTENDERS

This is to summarize and supplement the information given in our last issue to all those who are planning to attend the sessions of the Five Years Meeting to be held at Richmond, Indiana, October 22 to 28. In our issue of August 8 there appeared the outline program of the sessions. As soon as final details are arranged, the program will be printed for general distribution.

Rooms in private homes will be provided for delegates, and fraternal delegates, with the understanding that two occupy a room. This hospitality is extended by the host Yearly Meetings, Indiana, Western, and Wilmington. Those who go to hotels will be expected to bear their own expenses. The following rates are again quoted: Richmond-Leland, the largest and newest hotel—single, \$2.25 to \$2.50, double, \$3.50 up, with bath, and a few singles without bath at less rates; Westcott—single, \$2.00 to \$2.50, double, \$3.50 to \$4.00, with bath, and some rooms without bath; Arlington, near the Pennsylvania railroad station, single, \$1.00 to \$1.50, double, \$1.50 to \$2.50, with bath.

FRIENDS UNIVERSITY

—An Enrollment

of 348 compared with 302 on the same date of last year shows an increased attendance of over 15 per cent. Twenty-six of these students live outside of Kansas. Colorado, Cuba, Iowa, Japan, Minnesota, Missouri, Nebraska, New Mexico, New York, North Dakota, Oklahoma, and Texas, are represented.

There were sixty present at the first meeting of the Gospel Band, an association composed of students of various denominations who are interested in the development of their spiritual life as a preparation for personal and public Christian service.

Submitted by

THE BIBLICAL SCHOOL OF FRIENDS UNIVERSITY
WICHITA, KANSAS

Reservations should be made by writing directly to the hotel desired.

The local entertainment committee will secure rooms for all attenders at one dollar per night, whether occupied by one or two persons. It is not necessary, but those who desire may write in advance to the chairman of the committee, Harry B. Reeves, 226 South 23rd Street, Richmond, Indiana. Delegates as well as others will provide their own meals while in Richmond, unless their respective Yearly Meetings make provision for them. Expenses for meals are not included in the pool. Meals at moderate prices will be served at the meeting-house.

On arriving in Richmond, delegates and others should go directly to the meetinghouse on East Main Street at Fifteenth, where assignments will be made.

Remember the informal reception to be given in the meetinghouse parlors on Tuesday afternoon, October 22, at four o'clock by the Executive Committee. All Friends are urged to be present, whether delegates or not. This is your opening opportunity for greeting old friends and making new ones.

NEW PASTOR WELCOMED BY BERKELEY FRIENDS

More than one hundred members of the Friends Memorial Church of Berkeley, California, along with several local ministers of other denominations, gathered, September 19, to welcome their new pastor, Merrill M. Coffin, and his family, under whose forward-looking leadership they anticipate a revival of interest in and attendance upon the services of the church.

On the following Sunday, Merrill Coffin brought a special message to the fathers and sons of the meeting, while two Friends from Whittier, Thomas Buhle, widely known throughout the State for the New Testament methods by which he conducts his office of City Attorney, and Aylmer Pyle, told of some of the projects planned by the Board of Temperance and Public Morals of California Yearly Meeting, one of which is to encourage each man in the Yearly Meeting to make himself responsible—as far as opportunity and circumstances permit—for a boy from the Whittier State Home.

AUTUMN MEETING

The autumn meeting of the Connecticut Valley Friends will be held at Hartford Theological Seminary, Hartford, Connecticut, on October 13. Meeting for worship, 11:30 a. m.; lunch, 1:00 p. m.; business meeting, 2:30 p. m. Alexander C. Purdy, Clerk.

BIRTHS

BILLS—To C. Watson and Lois Bills, Friendswood, Texas, August 25, 1935, a daughter, Ruth Marian.

HOLLOWELL—At Greensboro, North Carolina, August 12, 1935, to James R. and Iris Tumey Hollowell, a daughter, Julia Ann.

PERKINS—To Ray and Frances Wells Perkins, Howard, Kansas, August 1, 1935, a son, James Ray.

SMITH—To Laureston and Ruth Corbett Smith, Woonsocket, Rhode Island, August 23, 1935, a son, Glenn L.

MARRIAGES

BIDDLE-WHITE—At the home of her grandmother, the late Priscilla Benbow Hackney, at Oak Ridge, North Carolina,

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- It offers unusual opportunity for the study of Agriculture and Home Economics, in addition to the usual preparatory school course.

If you would like further information about Westtown education write
JAMES F. WALKER, Principal, Westtown, Pa.

August 31, 1935, Priscilla Henryanna White, daughter of the late David and Henryanna White, to Charles Miller Biddle, III, of Riverton, New Jersey, son of Charles Miller Biddle, Jr., and Anna Lippincott Biddle.

HULL-WHEELER—On July 27, 1935, at the Methodist Episcopal Church in Brewster, New York, Grace Winifred Wheeler, daughter of Howard Perry Wheeler and wife, of Brewster, New York, to Albert Nelson Hull, son of George Albert and Ethel M. Hull, of Gasport, New York. Charles A. Dann, pastor of the church, officiating.

PATTERSON-BROWN—At the meeting-house at Friendswood, Texas, September 6, 1935, Phylliss Brown, daughter of Allen W. and Zora Brown, to Mahn E. Patterson. Harold Selleck and Fred Newkirk, ministers.

TRAGER-MORRISON—At the Friends Meetinghouse, Friendswood, Texas, September 15, 1935, Loraine Morrison to Louis Trager. N. E. Seavey, a Methodist minister of Galena Park, officiated.

YARNALL-THIEDE—At Burholme, Philadelphia, Pennsylvania, September 14, 1935, Helen Margaret Thiede, daughter of Mr. and Mrs. Henry J. Thiede, to Dr. Howard E. Yarnall, son of David G. and Florence P. Yarnall.

DEATHS

HODGIN—At her home near Greensboro, North Carolina, August 29, 1935, Eva Anthony Hodgin, widow of George Hodgin, aged seventy-five years. She was a life-long Friend, regular in attendance at her meeting if her health allowed, and always concerned for the welfare of her church. She is survived by several children. Funeral services were held in her home community at the Rehobeth Methodist Episcopal Church.

ROBERTS—At Pasadena, California, August 21, 1935, Aaron Roberts, son of Reuben and Elvira Roberts. He was born April 9, 1852, in Morrow County,

Ohio, where he lived until his removal in early manhood to New Providence, Iowa. In 1878 he was married to Edna Jane Andrews; to them were born three children, two of whom, with his wife, survive him. In 1886 he and his family moved to Pasadena, where they joined the First Friends Church. Aaron Roberts was a sincere and devoted Christian and held the confidence and regard of his associates. While he served the church in many different capacities, he will be best remembered for his service as usher, in which he was ever faithful, gracious, and efficient.

THOMPSON—At the Stouder Memorial Hospital, Troy, Ohio, August 29, 1935, Elizabeth Schatzley Thompson, daughter of Ira and Minnie Schatzley, and wife of Russell J. Thompson, aged twenty-five years. She was an active and earnest Friend with an especial interest in the work of young Friends and had been associated with the meetings at Ludlow Falls and West Milton, Ohio. She is survived by her husband, her parents, and an infant son. Funeral services were held at West Milton on September 1.

LOCAL MEETING DIRECTORY**CHICAGO, ILLINOIS**

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley,

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57th Street Monthly Meeting—1174 East 57th
 Street, John Woolman Hall. Meeting for Wor-
 ship 10:45. Religious Forum 11:30 a. m. Gar-
 field V. Cox, Clerk, 1332 East 56th Street, Tele-
 phone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new
 meetinghouse, Eden and Donohue Streets, Cin-
 cinnati, Ohio. Bible School, 9:45, and Meeting
 for Worship, 11:00 a. m. Minister, Leslie D.
 Shaffer; address, 2309 Highland Avenue, Cincin-
 nati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone
 St. Worship 11:00 a. m. Bible School 9:45 a. m.,
 Christian Endeavor 6:30 p. m. Cecil Hinshaw,
 Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave.,
 in Noble School Bldg. Take Grand River car to
 Ohio, then two blocks north. Bible School, 10
 a. m. Meetings for Worship 11 a. m. Send names
 and addresses of people coming to Detroit to
 J. Edgar Williams, Pastor, 11832 Ohio Ave.
 Phone, Hogarth 0624.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street.
 Meeting for worship at 11 a. m. Pastor, H.
 Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street,
 Manhattan. Brooklyn Meeting, Lafayette and
 Washington Avenues. Meetings for worship
 First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East
 Spruce Street. Meeting for Worship 11 a. m.
 Pastor, William J. Murphy, 2315 E. Spruce
 Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affili-
 ated with Five Years Meeting, 13th and Irving
 Streets, N. W.; Bible School, 9:45 a. m.; Meet-
 ing for Worship, 11 a. m. Visitors welcome.
 Friends Meeting, 2111 Florida Ave., one block
 from Conn. Ave. Meeting for Worship First-day
 at 11:00 o'clock. First-day school at 9:45. Friends
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